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MEMORIALS

CONCERNING

DECEASED FRIENDS:

BEING A SELECTION FROM THE RECORDS

OF

Society of Friends

THE YEARLY MEETING

FOR

PENNSYLVANIA, &c.

FROM

THE YEAR 1788 TO 1819, INCLUSIVE.

THIRD EDITION.

PHILADELPHIA:

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1850.

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PREFACE.

THE Yearly Meeting having directed that a selection of the Testimonies concerning deceased Friends should be made by the Meeting for Sufferings, the following have been taken from the Records, as being most likely to convey that instruction and benefit, to which a work of this kind is peculiarly adapted.

In contemplating the mercy and goodness of an Almighty Providence, who hath so amply furnished the world with the means of subsistence and comfort for all his creatures, according to their respective spheres of enjoyment, the mind is led into humble admiration and praise; but when, through the influence of his Holy Spirit, we are enabled to view his unspeakable love, in sending his beloved Son a light into the world, to redeem his rational creation from sin and its consequent misery in the world to come, we are truly prostrated in reverent adoration, and prepared to exclaim in the language of the Psalmist: "What is man, that thou art mindful of him! and the Son of man, that thou visitest him!" Here we can appreciate the blessed efficacy of Divine Grace, reproving, wooing, and seeking to instruct man in his fallen, unregenerate state, that he may not frustrate the design of his creation, but make straight steps to his feet, and come up into the enjoyment of perfect peace.——Thus the following accounts clearly show, that it was only by taking heed to this heavenly Monitor, and submitting to its operation, that

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the corrupt will and natural propensities of those individuals have been crucified, and a qualification experienced to do the will of God, which purifies the soul, and gives an inheritance among all them which are sanctified.

The lives of the righteous, and their unshaken confidence in the hour of dissolution, have in all ages been esteemed as powerful auxiliaries in the advancement of piety and virtue: under this consideration it is much desired, that the path of the just, exemplified in the following work, may engage the serious attention of all, and more especially the youth, animating and encouraging them in pressing after an acquaintance with the Spirit of Christ in their own hearts, that they may be favoured with his Divine presence, and partake of that bread which nourisheth the soul unto eternal life.

Philadelphia, Second month 1821.

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Warrington Monthly Meeting concerning JOANNA HEALD, *late of York-town, Pennsylvania.*

SHE was the daughter of Silas and Susanna Prior; born, according to her own account, the 16th of the Second month, 1706, in Kennett township, Chester county. She was remarkably diligent in the attendance of our religious meetings, both for worship and discipline, often getting out to monthly and other meetings through great difficulty and bodily weakness; and having, at times, a short testimony to bear therein, it was to the comfort and edification of Friends.

Towards the latter part of her time, bodily weakness increasing, she was confined to her bed about the last of the Fifth month, 1783. Several friends coming in, after a short time in silence, she, in a tender, lively frame, broken into tears, said, "I am weak in body, and know

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not whether I can be heard; yet feel myself strong in the love of God, which I experience to be amongst us at this time."

The 6th of the Sixth month, several young people and others being present, after a time of stillness, she expressed her desires, that the children of believing parents might not, through their own disobedience, be excluded the kingdom in the time spoken of, when many should come from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob.

Next morning, two friends calling to see her, she signified, that though she was weak and low in body, yet she was clear in her understanding; and after expressing her concern respecting superfluity in apparel, mentioning some things in particular, said; "I wish them to be entirely done away out of the Society, and believe the way for it will be for ministers, elders, and overseers, steadily to bear their testimony against them. When I had young children to provide for, I had more satisfaction in clothing them agreeably to the simplicity and plainness of Truth, than I could have had in adorning them in fine colours:"—Then, after lying about ten minutes in a solemn quiet, said, "I have not strength to express the prospect I have had of the church that is washed; and I have prayed

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that you might be preserved to keep your places, and bear your testimony amidst a wicked and perverse generation."

The 7th of the Seventh month, in the evening, some of her grand-children being present, she said, "I have been much concerned about the education of your children. I earnestly desire you may wait for the word of Divine Grace, that you may thereby be enabled to bring them up in the nurture and admonition of the Lord; and though it is not in your power to confer grace, yet the care of parents in educating their children is often blessed, and proves like preparing the ground of the heart to receive the Seed of the kingdom."

The 13th, several friends coming in, she signified her great satisfaction in having their company; and after a short time in silence, said; "I have trusted in the Lord all along, and have often poured out my soul before him, that he would be pleased to be with me at all times, and continue with me to the end:" From which time she gradually declined, without much pain or sickness for several weeks, during which she uttered many lively expressions and exhortations to those about her.

A short time before her decease, having spent most of the night without sleep, in the morning she signified that this portion of scripture had

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been fresh in her mind, great part of the night before; to wit: "my covenant was with him of life and of peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my Name," signifying, she now felt his covenant of life and peace with her, as a sufficient reward for all she had gone through.

She departed this life, the 31st of the Tenth month, 1783, in the 78th year of her age, and we believe is entered into rest.

Extract from a Testimony of Wrightstown Monthly Meeting, in Bucks County, concerning THOMAS ROSS.

He was born, according to his own relation, in the county of Tyrone, in Ireland; descended of reputable parents, members of the Episcopal church; and received a religious education.

Coming into America about the twentieth year of his age, and settling within the limits of Buckingham Monthly Meeting, he soon after became convinced of the [principles of] Truth, as professed by Friends, and joined in membership with them. Although his natural inclinations and passions were strong, yet by yielding obedience to the Spirit of Christ as manifested in his own mind, he was supported in his war-

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fare, and witnessing a victory over the same, became qualified to administer counsel and encouragement to others.

Not long after his convincement, it pleased the Lord to bestow on him a gift in the ministry, and being careful to keep chaste in his espousal to the Bridegroom of souls, he experienced a growth, to the edification of many in this and the neighbouring governments. Being conversant in the Holy Scriptures, he was often led to open the doctrines therein contained, and frequently pressed Friends to a diligent attention to those sacred writings. He frequently visited meetings in this and the adjacent governments, with which, Friends in those parts expressed their satisfaction.

Having, for many years, been exercised with a prospect of a religious visit to the churches in his native land, and in England, and his mind being renewedly drawn towards this weighty engagement, about the latter part of the year 1783 he spread his concern before the respective meetings of which he was a member, and obtaining the concurrence and near sympathy of the same, embarked in the Fourth month, 1784. For an account of his labours and the peaceful state of his mind, see the Testimony of York Monthly meeting, Great Britain.

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Testimony of York Monthly Meeting (Great Britain) concerning THOMAS ROSS, *late of Wrightstown Meeting in Bucks County, Pennsylvania, a minister, who departed this life at Holdgate near the city of York, the 13th of the Second month,* 1786, *in the 78th year of his age.*

To perpetuate the memory of the just, by endeavouring to render their examples and precepts beneficial to others, is a debt due to posterity as well as to the praise of his Name, by whom they have been made more than conquerors, and become pillars in his house which go no more out.

Having the unity and near sympathy of his friends and brethren at home, as appears by sundry certificates, he embarked in the Fourth month, 1784, with divers other Friends, under the like religious engagement, and arrived in London just before the yearly meeting, which, though under bodily infirmities, he attended.

He was detained by indisposition in and near that city for some time after, then proceeded in his religious service to Scotland.

His bodily indisposition increasing, he was under the necessity of resting at Old Meldrum, Edinburgh, and Newcastle; from which last place, taking a few meetings in his way, he

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reached York, the 2nd of Eleventh month, and was at our monthly meeting the day following, which was the last meeting he was able to attend.

During the course of his travels, we have abundant cause to believe his religious services were truly acceptable to Friends, and well received by others; for, having an especial eye to the puttings forth of the Divine hand, his ministry was attended with living virtue and deep instruction; though "not in the words which man's wisdom teacheth," yet in godly simplicity, and with a zeal according to true knowledge: he was wise in detecting the snares of the enemy; faithfully, and without partiality, warning those who were in danger of falling therein; and, as in the course of his own sanctification, he had been made deeply acquainted with the necessary baptisms peculiar to that important work, so he was furnished by living experience, and the renewings of holy help, with qualifications to administer, in tender sympathy, pertinent and wholesome counsel to the true Christian travellers; and so to dip into the present state of the church, as profitably to "declare unto Jacob his transgression, and to Israel his sin."

In meetings for business he was particularly serviceable, his remarks being mostly short, pertinent, and very instructive; inciting to a steady

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attention to divine counsel in the transacting of our Christian discipline, and therein to exercise true judgment without partiality or respect of persons.

During the course of his illness he was preserved in a heavenly frame of mind; on almost every occasion, dropping instructive counsel and advice to friends who attended on and visited him, of which the following collection is but a small part. He frequently said that he knew not why he was continued in such an exercised state of bodily weakness, yet doubted not but that it was all in wisdom, and for some good end; adding, "It is not for the clay to say to the Potter, why hast thou made me thus."

Sitting in the family where he was during the fore part of his illness, he expressed himself thus; "Dear young people keep to your first love. The Bridegroom of souls will not be unmindful of the bride, whilst she remains chaste: some of you, I believe, are espoused to him. O, the ardent desire which I feel for the youth!—Thy name is as ointment poured forth, therefore do the virgins love thee."

The same day—"I have not sought mine own honour, but the honour of him who first drew me from my habitation, and have great reason to praise his name. One thing which inclines me to think my work may be near done, is this,

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that it never appeared to be laid upon me to pay a general visit to England."

At another time said, "O, the harmony there is in the Lord's family! Ephraim shall not envy Judah, nor Judah vex Ephraim; nothing shall hurt or destroy in all thy holy mountain."

Again under bodily oppression; "I find no relief but when I feel a revival of that which is the healer of breaches; but that is not at my own command. My mind was, last night, much drawn out to my fellow labourers. O, that they may keep little!—I have remembered that saying, 'There are a few names even in Sardis, who have not defiled their garments,' and I hope there are a few in York. Dear friends, what a people we should be, did we dig deep enough; our lights would shine before men; we should be as the salt of the earth. How many who have begun well, have had their garments defiled with the world, and are become like the salt that has lost its savour; they are as dead weights in our assemblies, so that the living are scarcely able to bear the dead. O, Friends, keep to the Truth, for it shall rise above the heads of gainsayers."

At another time, "I could not be more at home any where, it revives me to see the children about me. I tell you young people, the hardest thing I ever found in my passage was

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when I was right to keep so. O, the desire I felt to get here! the love I feel for you is like the love of Jonathan and David, it extends over sea and land. It is like the precious ointment, so that some can say, with one formerly,—Neither heights nor depths, principalities nor powers, things present or to come, shall ever separate us from it."

"The least star casteth a lustre, as the glorious luminaries in the outward creation; so that we may say, 'Great and marvellous are thy works, Lord, God Almighty, just and true are all thy ways, thou King of saints.'"

Again,—"Commune with thine own heart, and be still; this is doing business:—O, how precious Truth is! it may employ us on the highway, and in our outward engagements—dear friends, let us prize it."

To the Physician—"The outward man grows weaker, yet inward support waxeth stronger and stronger."

The same day he said, "It is a great favour to have a brook by the way—O, I see my way over all! it is like a foretaste of what is to come: blessed are the dead who die in the Lord—when he breaks in upon us, it is like balm—there is balm in Gilead—there are many not willing to go to the house of mourning, but there

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is occasion for it; it being high time to repair the breaches."

"I have thought, for many weeks past, the curtain was near drawn; there seemed but few sands left in the glass: and yet I sometimes feel such a travail for Zion's prosperity, and the enlargement of her borders, that I am ready to think the day's work is not yet done; and at other times I feel so feeble and weak, that all seems near over: the event I cannot tell, but am favoured to be resigned."

At another time—"Think nothing too near or too dear to part with, dear young people, to purchase the Truth: your parents cannot give it you, though they may give you all they can; it is the Lord's prerogative. I have thought it was a great favour to have an education in the Truth; but I have been grieved to see many born in the Society, like Esau, selling their birth-right. Be not ashamed of the cross, dear friends, deny him not before men."

Again, "Beware of lawful things; these lawful things are the strongest baits Satan ever laid for our Society. O, these lawful things, they have hurt many. What a testimony would it be, if Friends were to shut up their shops on week-days, to go to meetings; which ought to be the main concern; though many consider worldly things as such. When we have done

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all we can, we are but as unprofitable servants; we can add nothing to him, who is the Fountain of Goodness—O, that Ocean of ancient Goodness, I seem at times, as if I was swallowed up in it—I have cause to be thankful that I am favoured with a resigned mind, and have no will, either to live or to die—O Father, receive me into thy bosom."

At another time—"O, my heart is knit to you, my friends, and to the Seed which is in bondage in many hearts; and though you may have to go with it into the wilderness, yet be not discouraged."

Feeling himself easier, and his mind favoured, he said—"O, when he puts in his hand as at the hole of the door, how does it smell of sweet myrrh—I hope I am not insensible from whence my help comes; he sometimes hides himself as behind the curtain; yet we must not awake or disturb our beloved, until he please."

To a Friend; "Keep to thy gift, and look to the Giver, and have no confidence in the flesh." On the general state of mankind, he said thus; "O, how has my mind been oppressed in observing that profaneness which abounds amongst the people, many of whom draw iniquity as with cords of vanity, and sin as with a cart rope. Yet I have this satisfaction, that I have not failed to reprove many of those I have seen in

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this state, and have often advised inn-keepers and others, to discourage all kinds of wickedness in their houses: my advice hath been generally received without gainsaying, and I have comfort in the discharge of this duty." Sympathizing with faithful Friends, he remarked: "Where there are a few faithful labourers, the works falls heavy upon them; we cannot expect to rise high when the Seed lies low."

Under much bodily affliction, he said, "How can one die better than in the Lord's service; for he has been indeed, a wonderful counsellor. He has many times opened a way, when I could see no way; he will never leave nor forsake those who trust in him." Again, "It is a trying time, and yet I believe I have a well grounded hope of having done my duty. I feel no condemnation. O, dear friends, what a favour indeed, that we have an unction from above! keep to the Truth and its testimonies."

At another time—"It will not do for any to rest contented with having known the Lord in days past, and years that are over and gone; we must follow on to know him; a supply of daily food is requisite; and if there is not a hunger and thirst after righteousness, we may be sure the mind is distempered; but O, how have I been pained to see and feel many of the professors of the Truth going after the world

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and its spirit; who instead of being way-marks, are as stumbling blocks to honest enquirers—the state of these is lamentable. I have been comforted in the prospect of a rising generation, if they are not hurt by those who ought to be helpers, loving the present world."

"I have in my time met with many cross winds and boisterous waves, but have been preserved in a care to keep near to the point that guides to the harbour of rest. For these fifty years I have been endeavouring to fight the good fight of faith. O, dearest Father, not my will but thine be done—O, when will the curtain be drawn? that this mortal may put on immortality and eternal life, which will I do believe, be my happy portion."—To some friends about to take leave of him, "let your lights shine wherever you are—I have not much to say, but there is a great deal comprised in this."

To some young people: "You are in health; prize it, and make a good use of time; for to the most diligent, such a time as this will prove very trying."

He would often, in thankful commemoration of the goodness of God to him, break forth in these words—"What shall I render unto thee, O Lord, for all thy benefits."

A few days before his decease, on a Friend returning from meeting, he said, he had been

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favoured with such a calm, that he hoped he should have passed away. And in a day or two before he died, he broke forth in these words: "O joy! joy! joy!" Again—"O death where is thy sting? O grave! where is thy victory? the sting of death is sin: I see no cloud in the way, I die in peace with all men."

Testimony from the Monthly Meeting of Greenwich, concerning MARK REEVE.

THE Lord was pleased to visit him with the clear manifestations of his grace and truth, and as he joined in therewith, he became fitted and prepared for service in the church.

He dearly loved the Society of his brethren, and much prized unity; knowing the comfort and benefit thereof, he obtained the character of a peace maker.

A gift in the ministry was conferred upon him, and his mind became enlarged in the love of the gospel, preferring the service of Truth to every outward consideration. In humility and meekness of spirit, his desires were to strengthen and encourage the good in all; that the unity of the Spirit might be experienced to be the bond of true gospel fellowship, and that each

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member might fill its station and proper allotment, to the edification and comfort of the body in love.

The situation of the enslaved and oppressed Africans early became the concern of his mind; and being deeply exercised on their account, he was a zealous advocate for their liberation both at home and abroad.

Being blessed with a sufficiency, his house and heart were open to entertain his friends; and in a particular manner such who were under religious engagements to travel in the cause of Truth; to whom he was desirous to be a fellow-helper in the gospel, in much meekness and love.

His last illness was lingering and attended with much pain, which he was preserved, in a good degree, to bear with patience and resignation to the divine will: in which time many friends visited him, to whom he was frequently led to communicate advice suitable to their states, in a lively and feeling manner. One of his brothers coming in to see him, a short time before his decease, he said to him, with a composed and quiet mind, "I am glad to see thee once more; I am drawing fast towards a conclusion, and am thankful I am not forsaken in the present hour; and as I have given the preference to the service of Truth, I feel its gra-

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cious influence present with me: and clear I am, if Friends did but dwell near it, in the love of the gospel, their labours would be more blessed with success. Give my love to inquiring friends and others, as occasion may offer; and let them know, that in the same faith I have lived, I take my leave of the present world."

He passed away in a quiet state of mind, on the 25th of the Tenth month, 1788, in the 65th year of his age.

Testimony from Upper Springfield Monthly Meeting, concerning MARY STEVENSON.

SHE was of a kind and affectionate disposition, and in her deportment cheerful and engaging.

She visited the meetings of Friends in Pennsylvania, Maryland, and Virginia; and, a little before her decease, nearly all the meetings in New Jersey. Though weak in body, she was a constant attender of our religous meetings, and was particularly serviceable in meetings for discipline, being much concerned for right order therein.

Some of her expressions, a little before her departure, were nearly as follow.

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Third month 30th—She expressed her resignation to the divine will, and thankfulness that she felt universal love to all mankind. A friend taking leave of her, desiring resignation might be given her, she replied, "I am thankful there is nothing in the way;" and sometime after said, "Though at times I may be compared to a well without water, yet there is a hope bearing up and supporting amidst the tossing waves of affliction; and I have, this day, found strength in weakness."

31st—"The Lord hath not only lifted me out of the miry clay, but hath established my goings, and hath, at times, given me to sing as on the banks of deliverance."

Fourth month 1st—She mentioned the necessity of a steady attendance of meetings, saying, "It will not avail for people to go when they please, and stay when they please:" and in the language of affection and encouragement, she addressed some with an assurance that peace and true satisfaction would be the reward of obedience to the Lord's requirings, though in small things; and that early years was an acceptable sacrifice to the Lord—and said, she was ready and willing to leave all things; for which she was renewedly thankful, having a comfortable hope, or indeed could say an *evidence*, that her soul would rest in peace.

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2nd—Apprehending her life near its close, signified it might be a night of rejoicing for her. She passed the evening in great stillness, as though asleep, and revived with these expressions: "O, what a sweet evening I have had."

In the morning of the 3rd, a change appearing, she was still concerned for the preservation of her nearest connections through all the temptations in this world. The conflict between life and death she bore with fortitude. Desirous of being released, she expressed in broken accents—"Gracious and mereiful Father, do thou enable me!" and departed this life about seven o'clock in the morning of the fourth-day of the Fourth month, 1788, aged 58 years, and a minister about 20 year.

Some of the last expressions of ELIZABETH HOUSE, *daughter of Amos House, who laboured under a lingering asthmatic complaint, which she endured with Christian fortitude to the end.—Approved by Kennett Monthly Meeting.*

ABOUT two weeks before her death, being visited by her father and one of her aunts, she said, "I have endeavoured to live the life of the righteous, that my last end might be like his."

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The next morning having an opportunity with her sisters, she said, "You are made near to me; I know what it is to tread the slippery paths of youth. I have kept my hands busied about that which I thought was doing good. Were my days to live over again, I should not employ them so much in needless things; such as decking and adorning the body as in fine linen, though I never was very fashionable;" with much more of like import, suitably adapted to their age and circumstances. In the afternoon several friends visited her, and were favoured with a solemn opportunity, to her consolation, as she expressed.

The week following being asked by her father if her mind was easy, she cheerfully replied, "quite so, quite so." On first-day, the 1st of the Eleventh month, her aunt coming to see her, she said to her, "I have read of some that had felt the help of the spirits of others; I think I have felt the good of thine. I find but few burden bearers. I have desired to have thee present at the conclusion. I want, if thou and my sisters should be spared a little longer, that thou should put them in mind of me. People in health and strength do not prize *time* till it is too late." On second-day morning she said—"I have been ready to say, O youth! youth! can a youth enter the kingdom." She being in

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great bodily pain, said—"Lord pity me—I hope the Comforter will come, and I shall be released—joyful news it will be." At another time said; "I now feel my mind quite easy; no fear hangs about me; I never committed any great sin in my life, but like many others, have let the cumbering things take too much hold. I have clearly seen where I missed it. I do not see any thing more to do but to die. He that knows all things, knows that I love him above all." When her pain somewhat abated, she would frequently acknowledge it a high favour; and with great fervency of spirit, said: "Lord add to my patience, that I may endure the filling up the measure of my afflictions." At another time said: "my mind is fixed upon the Lord, and has been taken from things here."

She often expressed she felt racking pain, and in the morning of fourth-day said: "I know not whether life or death; I am fully resigned to go, but have no knowledge when." She pleasantly said to her aunt, "I feel quite easy." Her friends appearing concerned; she, after laying some time, with a countenance denoting a joyful assurance of joining the heavenly host, and with a voice not to be described, expressed herself; "do not distress yourselves for me; the light that I see exceedeth the sun in the firmament—all light, all life, all love, all peace.—

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A Friend coming into the room, expressing sympathy for her in her afflictions, she replied; "I now feel no pain;" and continued sensible, as appeared by her expressions. She quietly departed on the 4th day of the Eleventh month, 1789, in the twenty-fourth year of her age.

A brief Memorial from Philadelphia Monthly Meeting, concerning MARY ARMIT, *a native of Philadelphia, who deceased on the 18th of the Second month,* 1791.

In her youthful days, as she yielded obedience to divine instruction, she witnessed a growth and advancement in the life of true religion; and through its gradual powerful workings became, in the course of time, a useful and exemplary member in the church, being many years in the station of an elder and overseer.

The weightiness of her spirit, stability of conduct, and inward retiredness of mind, evidenced a qualification for these important services; and we believe she endeavoured faithfully to discharge the several trusts reposed in her.

She was favoured in her last sickness with many intervals of divine consolation; and under the sense thereof, frequently broke forth in

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commemoration of the Lord's judgments and mercies: and as it may tend to the encouragement of the living in the way to righteousness and peace, some of the many lively, savoury expressions which dropped from her may be usefully preserved, viz.

"I have had many low seasons which the Lord only knows; I hope he will be with me to the end, and preserve me in the patience." One enquiring how she did, she replied, "very low; I am going to leave you, but I feel a calm—I think I may say a sweet calm; I believe I am going to peace." Sometime after she called, by name, a young woman who had lately come amongst Friends by convincement, and said, "Hold fast thy profession; thou hast bought the Truth; don't thou sell it: if thou keeps near it, it will preserve thee, and do great things for thee."

At another time she said, "Sweet Jesus come. I give thee thanks for the multitude of thy mercies. Holy Father preserve the young generation, that they may stand in awe before thee; bring them up in thy pure fear, that they may see the vanities of this world, and the beauty of true religion."

At another season: "O how the enemy comes in like a flood, but the Spirit of the Lord will lift up a standard against him. Great peace

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have all they that love the divine law, and nothing shall offend them."

And again—"I can say with David, though I walk through the valley of the shadow of death, I will fear no evil."

Some little time before her departure, the powers of speech much failing, she uttered with difficulty, "He hath brought me to his banqueting house, and his banner over me is love." Nearly her last expressions were, "It is all peace; it is all joy forevermore."

In the undoubted assurance of everlasting rest, she peacefully breathed her last—Aged eighty-three years.

Testimony from Chester Monthly Meeting concerning WILLIAM FELL.

HE was an active and serviceable member of our monthly meeting upwards of forty years; a considerable part of which time, he filled the stations of an overseer or elder, being endowed with remarkable humility and meekness; an example of plainness, diligent in the attendance of religious meetings from his youth, instructive and weighty in his conversation, and serviceable in settling controversies amongst neighbours;

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being truly desirous to promote peace amongst all classes of men.

He manifested a weighty concern for the proper education of our youth, as also of black children; and about the year 1765, with the concurrence of our meeting, visited most or all the members thereof who held slaves, which appears to have had a good effect; and continued often to visit those who were set free, giving such pertinent counsel as might tend to their spiritual and temporal welfare.

In his last illness he was favoured with great patience; in which time he often expressed a concern for Friends of the particular meeting to which he belonged, especially the youth; and about two days before his decease, said to a person present, "There is no true happiness to be attained in this world, nor that which is to come, but that which hath its foundation in pure love:" and in a short time after said, that in looking back over his past life, he had to acknowledge there was nothing that ever he had done, which alone could be sufficient to entitle him to an admittance into the heavenly kingdom; notwithstanding he had passed through some trying dispensations, and bore many heavy burthens, if any good was ever done by him, it was through the aid of the Holy Spirit; but said, he had faith in Christ; and if he was

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saved, it was through the adorable goodness of the Almighty.

At another time he appeared under great exercise of mind, and said he had passed through the deepest baptism, in his present sickness, he had ever experienced; and after expressing a perfect resignation to the divine will, said he was easy in his mind.

He dropped many more weighty expressions to friends and neighbours who came to see him, particularly the youth; which were often affecting to them.

He appeared fervent in prayer till near the close, and favoured with his senses almost to the time of his departure, which was on the 5th of the Third month, 1792, in the seventy-sixth year of his age.

Testimony from the Monthly Meeting of Friends of Philadelphia, for the Southern District, concerning DANIEL OFFLEY.

OUR beloved friend Daniel Offley, son of Daniel and Rachel Offley of this city, was born the 29th of the Eleventh month, 1756.—Being of a lively, airy disposition, he indulged himself in many of the vanities and follies incident to youth, pursuing with avidity divers ensnaring

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temptations; whereby he became greatly estranged to that peace and substantial happiness, consequent upon a life of piety and virtue. In this situation it pleased the Lord, in the riches of his mercy, to visit him with judgment, which awakened him to a clear sense of his undone condition without a Saviour; and as he patiently abode under the chastening of the heavenly Hand, he was favoured to witness the day-spring from on high, which brought glad tidings to his tossed mind. Yielding obedience to the secret intimations of divine counsel, and a gift of gospel ministry being committed to him, he came forth therein about the twenty-fourth year of his age; and by faithfulness in the exercise thereof, he grew in experience and dedication to the service of his great and good Master. He was also very useful in our meetings for discipline, being endowed with sound judgment, and concerned to maintain the dignity thereof upon its ancient foundation.

With the unity and concurrence of this meeting, he visited the meetings of Friends in many parts of this continent, and also several of the West India Islands, to the satisfaction and edification of those amongst whom his lot was cast; being often, through deep baptism, led into close searching labour with the indolent and lukewarm professors of the blessed Truth.

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During the late awful visitation of a pestilential disease in this city, [in 1793,] not being easy to remove from his habitation, he was almost constantly engaged either in visiting or endeavouring to relieve those who were afflicted therewith; being, through Divine Goodness, preserved in stability and patience, he was often made a comfort to many whose minds seemed ready to faint under the prospect of distress and dismay which appeared on every hand.

In our religious meetings, it was evident his spirit travelled in the deeps; being through the aboundings of heavenly love, concerned, in a tender manner, to exhort to a due discharge of all our religious duties, whereby we might be qualified rightly to understand the language of that afflictive dispensation, and prepared to close our accounts with joy.

A few days previous to his sickness, being in conversation with two Friends, after a short pause of silence, he said: "Be ye also ready, for at such an hour as we expect not, the messenger of death may be sent to our houses." He was taken ill the 3rd of the Tenth month, 1793—on the next day, a Friend who came to see him, expressed his sorrow that one who had been so serviceable among the sick should be seized with the disorder, hoping he would have been spared. He signified, "It matters little,

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when in our places, how we are disposed of, whether in life or death."

During his illness he appeared cheerful, and evinced by the serenity of his mind, that his trust and confidence were not shaken, but firmly fixed in that everlasting arm of power, which had redeemed his soul from pollution, and supported him through many seasons of deep probation.

To one who expressed a hope of his getting better, he calmly said he was resigned either in life or death.

On the 7th of the month, early in the morning, his wife coming into the room, asked him how he was; being perfectly in his reason, he replied in substance, that he had had a very comfortable night, and been overshadowed with the calming influence of divine love, in a degree he had never before experienced.

He departed this life on the 11th of the Tenth month, 1793, aged near thirty-seven years.

A brief Memorial from the Monthly Meeting of Philadelphia, concerning ISAAC ZANE, *an Elder.*

His parents were early settlers in the county of Gloucester, in West New Jersey, where he was born in the First (now called the Third)

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month, 1710, and became about the fourteenth year of his age, a resident in this city; and submitting in the days of youth to the visitation of divine love and mercy, he experienced a growth in grace, manifesting by example and precept, a sincere concern for the advancement of the cause of Truth, and the maintenance of our Christian discipline; diligently attending our meetings established for that purpose, as well as those for divine worship; in which religious care he continued even after he became very feeble in body, and his eye-sight so dim, that he was under the necessity of being led to them; upon which, we are informed he has sometimes remarked, "That although he went in great weakness, (meaning of body and mind) he was often favoured through the condescending goodness of the Shepherd of Israel, with inward consolation, and returned to his home much refreshed and strengthened."

Being acquainted with many of the Indian natives of this land, who, when he was young, were numerous, he felt for their distresses, and was greatly concerned for their real good; which he was solicitous to promote, as far as his endeavours could be useful, by embracing opportunities that offered, when they came to this city, or held treaties with the government here or in places adjacent; and having a place in

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their esteem and affections, he endeavoured to inculcate in their minds the benefit of a peaceable disposition, and the necessity of their attending to the convictions of divine grace. When reduced to a state of great bodily weakness, in the time of his last confinement, he said to a Friend sitting near him, that "he was willing to go, and ready to go;" and soon after, "that the great and good Shepherd had not left him;" expressing his sense of "the joys of the realms of light," and appeared frequently to be favoured with great consolation, making melody in his heart when all was silent and quiet about him, singing praises to the Lord, though enduring much pain of body. At one time he expressed, "I am weak in body, but not in mind." A Friend enquiring of him whether he expected to get about again, he replied, "I hardly expect it;" adding, "I have seen the arms of everlasting mercy open to receive me, and have a full assurance, that I shall be permitted to join the heavenly host in singing hallelujah, and enabled with the seraphims to say, Holy, holy is the Lord of Hosts; the whole earth is full of his glory."

He was favoured to retain his memory and understanding to the last; and his bodily strength gradually decreasing, he expired without apparent pain, in the morning of the 6th of the Third

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month, 1794, aged eighty-four years, wanting eight days.

Testimony of the Monthly Meeting of Philadelphia, concerning MARGARET HAINES.

SHE was born in this city the 26th day of the First (now called the Third) month, 1729. Submitting to the visitations of divine love about the twenty-fifth year of her age, she became useful. Many and various were the trials and exercises she had to pass through, but by the sustaining help of him that hath all power in his hand, she was supported under them; being also ready on all occasions to help those that were engaged in the Lord's work, whether amongst ourselves, or such as came from distant lands to promote the cause of Truth and righteousness in the earth. She was remarkably benevolent and charitable to the poor and afflicted, searching and finding out objects that appeared to be much hidden from general notice and observation, and liberally administered to their several necessities.

She filled the station of an elder, and was tender and sympathizing with such as had the glad tidings of the gospel to preach,—encoura-

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ging the young and diffident in the ministry, and desirous that all might be brought forward in the right line.

She was in the city when it was visited with the late awful sickness and mortality, [in 1793.]

The first day of her illness, which was the 28th of the Ninth month, she gave directions respecting what she wished done for several poor persons, and concluded with saying, "Now am I released from this business," meaning her care for the poor.

The 29th, on being asked how she was, she replied, "very poorly indeed. Oh! my dear, what a favour it is those that have this complaint do not lie long—the Lord's will, not mine be done." Soon after, with much fervency said, "O Lord, thy will be done! Oh! that thou wouldst be with me to the end, and favour me with resignation: blessed be thy holy name for ever and ever."

30th, "I have been much tossed and tried this night, but my mind is now easy, which is a great favour: yes, I feel quiet and easy, and desire nobody may come to see me; for it is a serious thing to visit the sick at this awful time. I feel my relations and friends very near and dear to me, and wish my affectionate love to them, but do not desire any of them to come."

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Several times in the course of that and the next day, she broke forth in fervent supplication, all of which could not be understood—her speech being much affected, except twice that she repeated, "O Lord! thy will and not mine be done; be with me to the end, if it be thy holy will: blessed be thy name for ever and ever."

These were nearly the last words that were understood; and although the disorder affected her very deeply, and she underwent great pain, she was favoured with much patience and resignation.

On the 3rd of the Tenth month, 1793, about half past 5 o'clock in the morning, she quietly departed, aged sixty-four years and six months.

A Memorial from the Monthly Meeting of Philadelphia for the Northern District, respecting CHARLES WILLIAMS.

OUR friend Charles Williams, son of Hezekiah and Grace Williams, departed this life on the 9th day of the Tenth month, 1793, in the twenty-ninth year of his age, and about the ninth from his first appearance in the ministry. His meek and humble spirit bore instructive witness to the efficacy of Truth, whereby his disposition was rendered sweet and tender. He was a sympa-

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thetic friend to the poor and those in affliction, either of body or mind, whom he often visited. His ministry was edifying, evidencing the prevalence of gospel love; in the innocency whereof, being preserved an example of plainness and simplicity, he was concerned, with much gentleness, privately to exhort such of our members who departed therefrom; by which proofs of brotherly kindness, and his unassuming manner, he obtained a place in the minds of those with whom he laboured.

In the time of great mortality with which this city was visited, deeply sympathizing with his friends and acquaintance who were seized with the contagion, he was much devoted to afford them relief; visiting many to their consolation, though his residence was several miles distant. Some pious reflections on this solemn occasion, by him committed to writing, it may not be unuseful to note, viz. "Ninth month 1st, 1793—It is affecting to observe the change that has taken place in this industrious city, where business appeared to be the life of many, and each one strove to exceed his neighbour in care to gather wealth. Now a stop is put to this—little business is transacted; and the minds of many are awakened to consider what is the state of their last and solemn account. A serious solemnity appears on almost every countenance; and I

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hope by myself and many others, this visitation may never be forgotten."

Divine wisdom permitting, he was soon after taken with the prevailing disorder, which in a few days put a period to his life. Favoured during his illness with a happy confidence in divine mercy, he took an affectionate leave of his parents, saying he was not afraid to die; and under a comfortable belief of his departing in peace with God and man, his memory remains precious to us.

A brief Account of SAMUEL HUTTON *of Nottingham Monthly Meeting, who deceased in the thirty-first year of his age: with some of his expressions in his last illness.*

IT appears he was born within the verge of New Garden Monthly Meeting, in Pennsylvania, the 28th day of the Sixth month, 1763; was of innocent behaviour in his youthful days, much inclined to solitude, and at times, favoured with divine openings; and when about eighteen years of age, with a lively gift in the ministry; in the exercise whereof he improved, through obedience to what he believed was required of him. He was of a meek and circumspect conduct, and concerned for the support of Truth's testimony

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in its several branches, and it is believed, was supported under his various afflictions with a truly Christian fortitude. In 1792 he removed with his family to West Nottingham, finished his course on the 15th of the Fifth month, 1794, and was interred in our burial ground at West Nottingham aforesaid.

To a Friend that visited him, he expressed himself thus; "Since I have been under this affliction, I have had to look over past life—the many buffetings, temptations, and provocations I have passed through; and now I feel my mind easy, enjoying a perfect calm over them all, which I deem a remarkable favour, and cause of humble thankfulness."

He was often heard to express a desire, that he might be preserved in patience, and enabled to bear his affliction without murmuring, which he was favoured to experience in a remarkable manner.

The day before his decease, he gave some directions concerning his burial, and that his coffin should be plain, without mouldings or any kind of polish. He prayed fervently for the preservation of his wife and children; and when taking leave of his near connections and others, he often recommended to faithfulness; signifying, that was the way to be prepared to meet the awful messenger of death: and reaching his

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hand to a Friend, he said, "Thou hast felt near to me; be thou faithful when I am gone. I have a well-grounded hope there is a rest prepared for me in the mansions of everlasting bliss." He also expressed the love he felt to Friends generally, and to all men. On his then taking a solemn leave of some present, he exhorted them to a right improvement of their time, that they might be prepared to meet with death.

Testimony of Horsham Monthly Meeting, concerning JAMES THORNTON, *late of Byberry.*

IT appears from a short manuscript, left by him, that he was born at Stony Stratford, in Buckinghamshire, Great Britain, in the year 1727. His parents dying when he was about the age of fourteen years—without being under the guardianship of any friend, he, for a time, sought to recreate himself with the company of idle boys; but becoming thoughtful of what might be the effect of such a course of living, he engaged in work for some of his neighbours; which, as he expressed, was a means of preserving him from loose and vain company; and being, through the reaches of divine grace, led to seek an acquaintance with Israel's Shepherd,

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he was, in those young and tender years, often favoured with heart-tendering visitations.

About the sixteenth year of his age he went apprentice to a valuable Friend, whose care over him was truly useful; and growing in the knowledge of the blessed Truth, he appeared exercised under a dispensation of the gospel ministry, giving up thereto about the twentieth year of his age; and about two years after, acquainting his friends with a prospect he had of removing to settle in Pennsylvania, they, on weighing the said proposal, gave a certificate of their unity with him, and his service in the ministry.

He landed at Philadelphia in 1750, and shortly after proceeded to Bristol, in Bucks County, where he resided some time, and then married and settled at Byberry: and being frequently engaged, with the concurrence of Friends, in visiting the churches in different parts of this continent, and a few years past, the meetings of Friends at divers places in Great Britain, from the certificates he produced on his return from those visits, it appears that his religious services were well accepted.

He was an able minister of the gospel, and well qualified for the discipline of the church, in which he was fervently engaged, that the good order thereof might be maintained, and

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the camp cleansed and preserved: his disposition kind and affable; his company and conversation being instructive and edifying; his heart and house open to entertain his friends; liberal also in distributing to the necessities of the poor.

For several years of the latter part of his time, he was much afflicted with bodily infirmity and pain, which he was enabled to bear with much patience and resignation. His last sickness, which continued about two weeks, was very trying; in which time divers of his weighty expressions, being worthy to be preserved, are as follow.

The 8th of the Fourth month, 1794, he said that he had been under an exercise some time past, respecting visiting some places, but now had found a release, and enjoyed a quiet, peaceful mind, which he preferred to every thing else. Some time after he was taken poorly, his disorder proving complicated, he was thenceforward mostly confined, though the next day, being the fourth of the week, he attended the meeting at Byberry, which was the last time he got from home.

On seventh-day morning, being very ill, he said, "I have been afflicted from my youth up, with bodily infirmities, and how it may issue now, whether in life or death, is not essential

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for me to know, as I have a peaceful mind; and all the world without it would be nothing."

First of the week—An oppression increasing upon his breast, he expressed but little until the night following, when it again came on, and he said, "This is hard work, but there is a good foundation:" and repeated, "This is hard work, but there is a good foundation, and we experience hard things to be made easy, and bitter sweet." At another time, being asked how he was, he chose not to be disturbed, but said he was quiet and contented.

Second of the week—In the morning, he seemed much revived, and said he was pretty clear of pain, and relieved from the oppression at his breast; then said, "I have seen that the honours and friendships of this world are a great hindrance to the progress of many in religion; but it is what I have always shunned, or I should not have been able to have dealt so plainly, and spoken so impartially, in meetings and out, as I have done, and stood through it all to this day."

Third of the week—In the morning he said, "The present prospect of being soon released, he could not set forth in words." It was answered, it seems not in our power to do much for thee: he replied, "It is a comfort my dependance is not on man."

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Fifth of the week—His disorder increasing upon him, he said, "This is close work; but I have a peaceful mind, that makes up." Several different times he expressed, his complaint was trying, but it must be remedied by patience.

Sixth of the week—Being under great bodily pain, he expressed himself nearly as follows: "It is joyful! it is joyful! it is all light; but it is a loss! it is a loss that will be felt by these children. Lord Jesus, thou art able to support under every trial, and keep thine. There are many difficulties to encounter with through this inconstant world: all that appertains to it is transitory and fading. The Lord hath begun a good work, and he is able to carry it on; look to him for ability to go forward, but there must be a total surrender and giving up to him. Keep to meetings. Keep us, we pray thee, O Lord! fit and prepare us for thy glorious kingdom—call in thousands and tens of thousands more, to labour in thy churches, the world over; for thy ever blessed cause sake, and for thy Son's sake, cause them to flock to thee, as doves to the windows. Be pleased, O Lord! to enable all thy truly depending children, who have no might of their own, to go forth conquering and to conquer, against all oppositions, for thy sake, the cause sake, and thy blessed Son's sake; although they are, and may be

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great, thou alone art able to protect and carry them through, if there is a full dedication of heart to thee; and also to separate the precious from the vile, and give them victory over death, hell, and the grave; so that they will be able to sing triumphantly at the close of time here, which makes up for all our labours; and we pray thee, O Lord! give all these an entrance into thy rest; with the Lamb immaculate, thou art worthy of all praises, hallelujah for evermore. Thou knowest, O Lord, that I love thee."

Seventh of the week—Being raised up, he said, "Let us take all things patiently." And being asked by a Friend, who had just come to see him, how he was, he said, "I think this has been the deepest sickness that I ever had, but a favoured one."

He continued much the same until about the fourth hour on fourth-day morning, when a shaking fit came on him, accompanied with the pains of death, but were believed to be much alleviated by a sense of the Divine Presence. A few hours before his decease, he appeared to be somewhat relieved from pain, and quietly departed about one o'clock, on the 24th of the Fourth month, 1794, in the sixty-seventh year of his age.

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Testimony from the Monthly Meeting of Philadelphia, for the Southern District, concerning ELIZABETH DRINKER.

THIS our beloved friend having been a member of our monthly meeting a considerable number of years, we are impressed with a solid sense and remembrance of her gospel labours and services, and incited by the united motives of love and duty to give the following testimony concerning her.

She was born in this city in the year 1737, of parents, members of our Society. An inclination to piety and religious circumspection being apparent in her early youth, as she grew in years, through submission to the refining baptism of the Holy Spirit, she was gradually prepared for usefulness in the church, and about the year 1776, came forth in public ministry among us. Being in a good degree faithful to the gift received, it was evidently enlarged, wherein she was qualified to fill more extensively that dignified station; and was likewise serviceable in the exercise and support of our Christian discipline.

Through the drawings of gospel love, she was frequently engaged in visiting the meetings of Friends in this and several of the adjacent

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governments; being peculiarly fitted to speak with precision to the states of individuals, both in families and more public opportunities, and deeply concerned to excite in the minds of those in membership with us, a close adherence to the guidance of the holy principle of light and grace; that Zion might indeed more conspicuously shine, put on her beautiful garments, and those who were asking the way thither, not be stumbled through the unfaithfulness of such who profess to be inhabitants thereof; but that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

Being for a considerable length of time under a religious concern to visit the churches in Great Britain, though under much weakness through infirmity of body, yet was not easy to omit endeavouring after a full improvement of the talent received. After a season of deep probation, having the unity and sympathy of Friends, and obtaining the requisite certificates, she embarked from hence, in the Sixth month, 1793, and arrived in England the month following.

For an account of her travels and services in that nation, whilst health permitted, and also of her peaceful close, at the city of London, we refer to the following testimony from Grace Church Street Monthly Meeting concerning her.

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Testimony from Grace Church Street Monthly Meeting, concerning ELIZABETH DRINKER.

As it has pleased infinite wisdom to remove from works to rewards, our dear friend Elizabeth Drinker of Philadelphia, whilst on a religious visit to this nation, we are engaged to give this testimony concerning her.

She arrived here in the Seventh month, 1793, and after visiting the meetings of Friends in and about this city, proceeded into Kent, Sussex, and the western counties, as far as Falmouth, returning through Bristol to London; and though frequently tried with indisposition of body, she was strengthened in her gospel labours, we believe, to the comfort and edification of many. Being concerned to wait for, and move under the fresh arising of divine life, her ministry was sound and weighty, and her conduct and conversation consistent therewith.

The Fourth month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, &c., but her complaints increasing, she stopped at Staines near six weeks; at which place she expressed to a Friend an apprehension that her time would not be long in mutability; and at the same time mentioned, that as she sat in the meeting on

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first-day morning, though she had nothing to communicate to others, and part of the time felt low and discouraged; yet towards the close, her her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk; "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation."

She attended several meetings under great bodily weakness. Her last public testimony was at Westminster, where she stood up with this passage of scripture, "Precious in the sight of the Lord is the death of his saints," on which she enlarged instructively and encouragingly.

She was also led to speak instructively to those about her; at one time nearly in these words: "To look back, the world appears trifling and vanity; and if fresh trials come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who in gloomy seasons is the protector of those that fear him:" and after encouraging those present to greater dedication, said, "The highest anthem that could be sung was, Thy will be done." At another time, she said She believed it was

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right that she had given up all, and left home, whether for life or death she must leave.

The few last days of her life she was much engaged in supplication, dropping many broken sentences; which, though not fully gathered, were comfortably expressive of the state of her mind, breathing the language of consolation and praise.

When near the close, her spirit seemed measureably [raised] above the last conflict; and with an animated countenance she expressed, "O, the beauty! the excellent beauty! the beautiful prospect in view!" Then lifting up her hands, appeared for some time in sweet, though silent adoration: after which she spoke but little, and with difficulty; yet appeared sensible; and in the evening of the 10th of the Eighth month, 1794, expired so quietly, that it was scarcely known when she breathed her last.

Testimony of the Monthly Meeting of Philadelphia, concerning JOHN PEMBERTON.

HE was the son of our valuable and much esteemed friends, Israel and Rachel Pemberton. By an early sense of the divine fear, joined to their parental care and pious example, he was

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preserved from the delusive vanities and evils into which youth, through the force of temptation, and overlooking the monitions of divine grace, are often seduced; so that under the Lord's favour and blessing, the remark of Solomon was verified in him, viz. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6.

He was born in this city, the 27th of the Eleventh month, 1727. On coming to manhood he proceeded on a voyage to England, in the same vessel with our beloved friends John Churchman and William Brown, who were drawn in gospel love to visit the churches in that country and parts adjacent. His inducements to this voyage appear to have been business, and for the benefit of his health; but soon after his arrival in London, feeling his mind religiously inclined to accompany John Churchman to a few meetings in the country, he was further engaged to continue with our said friend in his travels through most parts of England, Ireland, and Holland.

In the early part of this journey, at a meeting held at Penzance in Cornwall, he said a few words in public testimony; and as John Churchman relates, "tender and broken, accompanied with a good degree of the savour of Truth." Thus, though he left home on temporal con-

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cerns, having received a divine call, he may be said to have done, in measure, as the disciples of our blessed Lord, who left their nets and followed him. Having travelled together about three years, they parted in much love and unity.

His ministry was sound, instructive, and edifying; being concerned to inculcate the necessity of great circumspection of life and purity of conversation, that thereby our religious profession might be adorned through humility and a reverent sense of the Lord's omnipotent care over us. He was very useful in our meetings for discipline, being zealously concerned for the support of our Christian testimony and the good order of the church; manifesting a tender regard to such as had missed their way and became the objects of care on that account.

He was careful in the remembrance of the apostle's exhortation, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world; so that it may be truly said of him, he was ready to do good and to communicate, and to honour the Lord with his substance and with the fruits of his increase.

Feeling an engagement of gospel love to visit the churches in Europe, and having the concurrence of his brethren, he embarked for London, at New York, in company with our

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friend William Matthews, in the Twelfth month, 1782. The vessel being taken on her passage, in the English channel near the Isle of Wight, by a privateer from France, they were carried to Dunkirk; though soon after released, and arrived in England in the Second month following.

He continued in England, visiting the meetings of Friends in divers parts, until the ensuing Yearly Meeting held in London, which he attended; from whence he proceeded to the northern counties, and embarked at Liverpool for Dublin, where he arrived in the Seventh month.

In the Fifth month, 1785, he returned to England, and attended the Yearly Meeting held at London in the Sixth month following; from whence he proceeded to the Western parts of that nation, and thence to Scotland, visiting the Orkney Islands, and divers other places. He spent about two years in that country, where his religious labours appear to have been very acceptable, especially to the poor people inhabiting the Orkneys.

After his return from thence, he remained in England, visiting the meetings in London, and divers other places, till the Seventh month 1789, when he embarked on his return to this city.

After continuing mostly with his family seve-

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ral succeeding years, sometimes visiting meetings in the neighbourhood of this city, and those more remote in the adjacent country, a concern under which his mind had been exercised previous to his last return from Europe, from an apprehension of not being fully clear of some parts thereof, continuing and becoming increasingly weighty, he revived and spread the same before his brethren; and obtaining their concurrence to return thither, embarked in a ship bound for Amsterdam, the 28th of Fifth month 1794, arriving there 12th of the Seventh month following.

Previous to his embarkation, his mind being deeply impressed with reflections on the uncertainty of life, and affected with a tendering sense of the divine goodness and mercy extended for his preservation, he left some observations in writing, from which the following is extracted:

"When I view my steps in life, and reflect how greatly deficient I have been, am humbled, and have great cause to admire the great compassion and long suffering kindness of a gracious God, and with abasement, acknowledge it will be of his mercy, if I am saved. If I have been helped at times to be found faithful, it has been, and is through the efficacy of grace, and therefore no room to boast. My failure in duty and watchfulness has been great: through the reli-

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gious care of pious parents when young, and an early sense of the divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favour. But I have often passed under many hidden conflicts for disobedience and failure in duty, and at times ready to despair, and had to acknowledge the Lord is righteous, whatever might be my portion; but after days of sorrow, and nights of deep exercise, he has been pleased to renew light and favour; under a sense of which, I desire to be found more attentive, diligent and faithful, the residue of my days, esteeming the light of the Lord's countenance, and the evidence of his peace, beyond all terrestrial enjoyments."

He remained at Amsterdam a few weeks; in which he appears to have been engaged in religious labour towards the inhabitants of that city, to whom he addressed some "tender caution and advice," which was printed in Low Dutch, and distributed amongst them.

Finding his mind drawn to visit the few Friends settled at Pyrmont in Germany, he proceeded on the journey, and got to Hertford in Westphalia, the 27th of Eighth month. The next day, walking about five miles to see some religious people, and being caught in the rain, he took a heavy cold; the effect of which he

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never fully recovered. After being some time confined there, he was enabled to proceed by Ufelen, Bielefield, Lemgo, Barrenstrop, &c. to Pyrmont, where he arrived the 12th of Ninth month, having had meetings and acceptable service at all the before mentioned places, and many others on his way from Amsterdam, particularly at Bielefield, where he had a large public meeting, and many select opportunities, and also visited numbers of the principal inhabitants, being generally well received, and his religious labours appearing to be acceptable. A memorandum made 6th of the Ninth month, when at Bielefield, says, "The chill and fever renewed; I was very unwell all the afternoon, and it continued till midnight with a great thirst: yet, through the adorable mercy of a gracious God, I felt more of the incomes of his love and life-giving presence, than I have experienced a long time; that I was enabled to make melody in my heart, and recount his fatherly care and tender dealings with me, from the days of my infancy; and I had to bless his holy name. And this comfortable visitation of his love and mercy continued for some hours, that I was ready to conclude I might soon be released from the trials and afflictions of this life."

Between this time and the latter end of the Tenth month, he had several public meetings

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at Pyrmont, Barrenstrop and Lemgo, though not without some opposition at the last two places; and notwithstanding his weak state of health, he regularly attended the meetings of those professing the truth at Pyrmont, having also many private opportunities with them in their families; faithfully labouring for their settlement on the true foundation. His bodily weakness increasing, he was unable to travel, and was much confined to his bed; but about the middle of the First month, 1795, he was so much better as to be able to walk about his chamber, and his physician thought him almost out of danger. A few days after, he was suddenly seized with a chill and fever, which again confined him to his bed; and his illness so increased the succeeding night, that his surviving until the morning appeared doubtful. He continued very ill for several days, yet was favoured with much calmness and resignation of mind. On the 27th he was easier, but said, "If I get through this time it will be a hard struggle." On the 28th, being raised up by his desire, he expressed himself to this import—"Friends who live in the truth, and are concerned to fulfil their religious duty, have often deep proving seasons to pass through, before they come to a clear discerning of the divine will with respect to leaving their own habitations; and when they

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come at that, and travel abroad in the service of the gospel, they have also many and deep baptisms to pass through." The 29th, his natural strength being much exhausted, he said, "It seems to draw nearer the solemn close." On the 30th, the disorder much increased. In the afternoon he said, "I have not been so tried in any sickness in all my life; although I never experienced so much of the love of God in any of my journeys heretofore, as I have in this."

On the 31st, about three o'clock in the morning, being a little relieved from the oppression and difficulty of breathing which he had laboured under, he said, "It is a great favour to know that my Redeemer lives, and because he lives, I live also." Between nine and ten o'clock the physician intimated his opinion, that he would not continue much longer: asking what the doctor said, and being informed, he replied calmly, "we must be resigned—we must be resigned." This answer, and the composed manner in which it was delivered, affected the physician so much, that he expressed his surprise to see him, in such circumstances, so resigned: on which he said, "This is all we are taught to labour for—we should perfect holiness in the fear of God." About noon he said, triumphantly, "I am departing for heaven, from you all, to the kingdom of God and of Christ."

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His mind now seemed to be wrapped up in divine love, continuing to speak of God, of Christ, and of his kingdom; and the last words which could be distinctly understood, uttered (about two o'clock) in a melodious voice, were, "I can sing the songs of Zion and of Israel." Near seven in the evening he departed, being in the sixty-eighth year of his age—a minister about forty-three years.

On the 3rd of the Second month, his body was solemnly interred in the burying ground of the Society professing with Friends, in Pyrmont, in a plain manner, which he had directed; the spectators of this, to them new scene, appearing to be much affected on the solemn occasion.

Testimony of the Monthly Meeting of Friends at Pyrmont, in Westphalia, Germany, concerning JOHN PEMBERTON of Philadelphia, North America.

SEEING it is recorded in Holy Writ, and confirmed by experience, that the "memory of the just is blessed;" and our beloved friend John Pemberton having, on a religious visit to Friends and friendly people in this nation, finished his course, and laid down his head in peace amongst us—the consideration of his religious service, and the lively sense thereof remaining fresh and

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as a good savour on our minds, has engaged us to transmit a testimony concerning this our beloved friend, to posterity.

He was often led, in a manner unusual in these parts, to go into unknown houses, gather the family about him, and after an awful pause, to distribute wholesome doctrine, counsel and advice among them. This manner, as it were, like in the apostles' days, to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible power which accompanied his words, and the witness of truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affecting manner.

His arrival at Pyrmont was on the 12th of the Ninth month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and monthly meetings, and visited Friends in their families, but had also many private opportunities, and several public meetings with the towns-people, which were very numerous, and wherein he was ena-

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bled to preach the free gospel of Christ with divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness of God in them reached, by his living testimony. At such opportunities he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavouring to show that God has given a measure of his Spirit, and light or grace to all men, as a talent, which he has placed in their hearts.

His ministry was in plainness of speech, and attended with divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom it concerned; and he has often spoken, both in our meetings and at other opportunities, so exactly to the states of individuals, that there was no doubt left, but he was led by the unerring spirit of Truth; and more especially in his particular service among us, as fellow professors of the same principles of that unchangeable

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truth, for the promotion of which he spent his life.

The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness; and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of grace in themselves; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptising power of the Spirit; which must needs enliven them if they shall be truly profitable.

After his return to Pyrmont he had repeatedly accesses of an inflammatory fever; and on the 23rd of the Eleventh month, in the evening, it seized him so suddenly with a violent chill, that he was obliged to leave the company of some Friends who were come to see him, and go to bed. Next morning the physician came to see him, and at parting, wishing him that he might get better—he replied, "my hope is in the Lord;" and he continued in a patient, resigned state of mind; although to appearance in great pain of body. His mind seemed to be totally free from temporal concerns, and only occupied with objects relating to the everlasting Truth: and particularly, he seemed much concerned for the

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welfare of the little Society of Friends in this place, even to his very last moments.

A few days before his decease, his companion mentioned to him a strait and difficulty that Friends of Pyrmont were brought under, by reason of several hundreds of French emigrants who were come to take up their winter quarters at, and to be billetted on the inhabitants of Pyrmont. After a little pause, he said in substance as follows: "Friends are often brought to the strait and narrow gate: and therefore it is necessary and incumbent for them to act in the counsel of best wisdom; and if any thing is imposed on them by the laws of the country, and the authority of the magistrate, to suffer it in the meek and patient spirit of Jesus."

His disorder having much increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had laboured under, he said—"It is a great favour to know that my Redeemer lives, and because he lives, I live also." This he expressed about three o'clock in the morning of the 31st, being the day of his decease; and a little after, he said to his companion and the Friend that assisted him, "You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is

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good, and become a spiritual and holy house unto God." A while after, a Friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows: "Ah! we may see, miracles have not ceased; great and marvellous are his works; he is mighty to save and able to deliver to the very uttermost, all those that trust in him; his ways are ways of wonder and past finding out." And about 9 o'clock he said, "The Spirit searcheth all things; yea, the deep things of God." Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, "Some are now very full of themselves, and are persecuting the Lord's church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. They run from one evil spirit to another; and it is a deceiving spirit. My heart is heavy on account of these things." A while after this, he said again, "The Spirit searcheth all things, yea, the deep things of God." And then, a little after, he expressed himself nearly as follows:— "The fear of the Lord is a fountain of life, which opens the mysteries of God's kingdom; but the wisdom of this world is foolishness with God;"—adding, but I do not want to

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launch into many words, but to bring into a sameness of soul." About 12 o'clock he said, in a triumphant manner, "I am departing for heaven, and from you all, to the kingdom of God and of Christ." After this he said, "You can prove these things, whether they are agreeable to the scriptures of God and of Christ, yea or nay." And then he expressed in a weighty manner nearly as follows:—"It is not circumcision, nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the word of God, which lives and abides forever." And a little after, "They who are justified, are justified by the faith of Jesus Christ." And afterwards he earnestly said, "Woe unto the world because of offences."

His mind seemed to be overcome with divine love, and his words were of God, and of Christ and his kingdom: and the last that could be distinctly understood, which he uttered with a melodious voice, were these: "I can sing the songs of Zion and of Israel;" which is a demonstrative proof that he had not followed cunningly devised fables; but the living substance of Truth and true religion.

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Testimony of the Monthly Meeting of Horsham, concerning PETER YARNALL, *who departed this life at his house in Byberry, the 20th day of the Second month,* 1798, *in the forty-fifth year of his age, after a short illness.*

THIS our worthy friend was born in the city of Philadelphia, and was the son of our esteemed friend Mordecai Yarnall; from whose precepts and example, in the time of his youth, he widely departed, which was cause of much grief to his pious father; so that he might justly be compared to the prodigal son, who wandered into a far country and spent his portion in riotous living. In the time of the late revolution he entered into the army, where he continued a considerable time, but being followed by the tender reproofs of the Shepherd of Israel, he was at length made willing to deny himself, take up his cross, and to become a fool in the eyes of his former associates; and after enduring a season of conflict and deep baptism, he was qualified for, and called to the work of the ministry, in which he became zealously engaged to promote the cause of truth and righteousness. He removed with his family within the compass of our Monthly Meeting, a few years since, where he faithfully laboured in the work of the

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ministry. And of him we think it may be said, that he was "fervent in spirit, serving the Lord," and edifying his church; willing to spend and to be spent in his cause: to whom he often acknowledged his great obligations, in plucking him as a brand out of the burning; having frequently in his testimony to declare of the Lord's long suffering, tender, and gracious dealings with him; and to invite the prodigal sons to return to the Father's house, where there is bread enough and to spare, which he had abundantly experienced, and to rest no longer satisfied with feeding upon husks. Much of his time was given up in travelling abroad to promote truth and righteousness amongst mankind. He frequently had religious meetings appointed amongst those not of our Society, and was often favoured to lift up his voice, in the power and authority of Truth, to publish the gospel of salvation—to the awakening of the careless, and to the encouragement of the weary traveller Zion-ward. He several times visited most of the eastern and southern states. In his last visit to the former, in a letter to a Friend, he thus wrote: "I have been under a close apprehension since I first came to New England, that if spared to get home, which perhaps may be granted, I should never have it in my power to be here more."

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Some of his last expressions being retained, are nearly as follow:

In the afternoon of the 14th of the Second month being taken very ill, he thus expressed himself to his wife: "My dear, I do not know that I ever felt myself more poorly than at this time. I feel no anxiety on my own account, but thine and the children's, and the precious cause of truth: if my gracious Master has any thing more for me to do, I should be willing to be raised again; but have seen that I shall be a man of affliction as long as I am continued—the Lord's will be done." Some time after, desiring his wife to sit by him, he said, "Heaven is a glorious place; into which I have no doubt of an entrance, if I should be removed at this time. I acknowledge it is awful to think of appearing before the bar of the just Judge; but on looking at it, I feel my mind centred in uninterrupted quiet." Towards evening, mentioned he thought of trying to sit up, and have the family to sit down together with him, which was his frequent practice.

15th—Being queried with respecting sending for a physician, he said, his dependance never had been upon outward physicians, but believed they might sometimes be a means of giving some temporary relief to the poor body.

16th—The physician being come to see him,

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he imparted to him that his dependance was on the Lord Jesus alone, not on medicine; but submitted to those about him in taking it. On perceiving his wife to be affected, he said, "My dear, thou must give me up to the Lord, who certainly will do right. May our dwellings be beside the still waters. Mayest thou be enabled to keep there in the deepest proving seasons." Some time after, said, "O the preciousness of the unity of the Spirit! I never felt my dear friends nearer to me, I think, at any time; and I thought I never felt a greater flow of love towards them universally, than when in our meeting last, although I was silent."

17th—A Friend coming to see him, he said, "I have been sensible of many infirmities; but I believe I have an evidence that my gracious Master has blotted out my transgressions." Some hours after, addressing his daughter, he said: "If I should be taken away now, I am apprehensive I shall go to rest, though I am a poor weak creature, and have nothing to boast of. I have been concerned for thee and the rest of my children, and prayed for you since I have been on this sick bed." After recommending obedience and gratitude to her observance, he added, "I desire thou mayest so live, that the Lord may bless thee: and to walk in his fear is the only way to obtain it." After speak-

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ing of the weight of his disorder, he said, "The Lord Jesus, my Saviour, is near, whatever becomes of this poor body. I hope my gracious Master will give me patience to wait his time." Speaking to the children, he said, "O, my dear children! love, fear, and serve God." He divers times addressed them nearly after this sort, when coming to speak to him—"Now, dear children, you see the need of preparing for such a time as this: it would be miserable, indeed, if I did not feel an easy mind." "O, the goodness of the blessed Jesus!" was frequently his language. He often appeared to be in fervent supplication, when very little could be understood, but "Lord, thy will, not mine, be done."

A little before his departure, being asked how he was, said, "In the Lord's keeping: I have that evidence." He then took an affectionate farewell of his wife, and quietly expired.

Testimony of Motherkill Monthly Meeting, concerning PHILENA LAY.

THIS, our valued friend, being early deprived of her parents, was brought up by an endeared relative, in Accomack county, Virginia, and educated in the principles of Friends, which be-

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came the religion of her judgment. She was preserved in great circumspection of conduct when young in years, although at the distance of sixty miles from any meeting or Friends, except the family she resided with; who were concerned to support meetings in their house twice a week. When arrived to mature age, she became a member of our religious Society, and the wife of Baptist Lay, of Sussex county, a member of Cold Spring Meeting; which station she occupied with discretion and tenderness, as also in her maternal care towards her offspring. She was a valuable neighbour, being particularly attentive to the sick, and remarkably exemplary in a persevering attendance of meetings, and solid deportment therein; a great part of her time having to attend Monthly Meetings at forty and fifty miles distance, and the Quarterly Meeting near one hundred; yet she generally attended, except some material prevention occurred, and oft times under bodily infirmity; that simplicity and purity which is characteristic of the Lamb's followers, being much the clothing of her spirit. And we believe she has now exchanged a state of sorrow and mourning for one of joy unspeakable.

She appeared, in a few words, at times, in public testimony, and her offerings being owned as arising from the spring of life, she was re-

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commended as a minister; which proving an encouragement to her diffident mind, she experienced a considerable enlargement; her ministry being sound and edifying. She was several times acceptably engaged in the weighty service of visiting families.

She was taken ill on her way to the Spring Meeting; and after some amendment, proceeded, and reached to the latter part thereof. On her return, she was again attacked with the former complaint, wherein she appeared resigned; observing, she had never seen, since her leaving home, that she should return thither.

For some time before her close, her mind seemed turned, in sweet ejaculations, to the Highest; at times breaking out more intelligibly, "O dear Father! my precious and only One." She dropped many expressions edifying to those who attended her; and when nearly losing the powers of speech, the language of Holy, Holy, Holy Father, was, in a voice scarcely intelligible, frequently uttered; gradually resigning her breath and spirit to him who gave them, in the fiftieth year of her age, the 15th of the Fourth month, 1797, being a minister about eight years.

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Testimony from New Garden Monthly Meeting, in Chester County, concerning HANNAH LINDLEY.

THIS our beloved friend was born in New Garden, in the Fifth month 1755. Her parents, James and Rebecca Miller, were Friends in good esteem. As she grew up to the state of a young woman, she met with various trials; and has often been heard, with thankfulness, to acknowledge the loving kindness of her heavenly Father, in preserving her. About the nineteenth year of her age she was married to William Miller, of New Garden aforesaid, entered into the cares of a large family, and approved herself well qualified for such a charge: her deportment and conversation being grave and solid, yet affable and instructive. Carefully improving the talents she was favoured with, she became qualified for service in the church; and after many baptising seasons, in much diffidence, she had to declare unto others what the Lord had done for her soul.

During her widowhood she experienced various trials and exercises, particularly on account of her bearing a faithful testimony against war, for which she suffered much in property, being stripped in so extraordinary a manner, that she has been heard to express, her faith was closely

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tried; but was mercifully sustained—relying on that arm that is invisible.

She was afterwards married to our friend Jacob Lindley; was a diligent attender of our religious meetings, and careful in making way for her family to attend them also: and frequently on the afternoon of first-day, would collect her children and others under her direction, and promote the reading of the holy scriptures. As she sat in meeting, the gravity and composure of her countenance and becoming manner of sitting, bespoke deep inward recollection and divine engagement: her public testimony was acceptable, being seasoned with a lively savour; in supplication deep and fervent. She sympathized with her fellow creatures under affliction, having at times remarked, "When I have gone only to pay formal visits, I have returned empty and barren; but when I have given attention to the small intimations presented to my view, to visit the afflicted, or to administer some relief to the necessitous, I have been favoured to return with a calm and peaceful mind."

In the Ninth month last, after a time of close exercise, she apprehended it would conduce most to her peace to attend the Yearly meeting in Philadelphia, it being at that time, [1798] an awful dispensation of sickness and mortality in the city; and in the opening of the meeting of

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ministers and elders on seventh-day, she was favoured in solemn supplication, to the comfort of Friends present.

During her stay in the city, she more than once observed, that she had the reward of sweet peace in performing what she believed was required of her; having said to her husband, before they left home, "If thou and I, and many more should fall in the attempt, the sacrifice is small compared with the testimony." Shortly after she returned home, being seized with the fever then so mortal in the city, she evinced much Christian fortitude; and being queried with how she felt as to the event, replied, "As to life or death, I have not seen; with respect to outward things, it might appear desirable to stay some time longer, but the Lord can make it easy, and enable me to resign." At another time, being asked how she felt, answered, "My mind is preserved perfectly quiet and calm, which I esteem an unspeakable favour." Some time after, mention was made of a person who had lately passed through some afflictive seasons; she said, "Poor mortals are dull scholars, not willing to learn; though the Almighty administers dispensations like judgments, yet it may be in great mercy, as he leaves nothing undone, in order to save the soul of his creature man."

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Continuing in a sweet composure of mind, after about five days illness, she finished her course on the 3rd day of the Tenth month, 1798, in the forty-fourth year of her age. The remembrance of her innocent life and meek spirit lives with us, and her memorial remains to be sweet and precious to many minds.

Testimony of Chester Monthly Meeting, concerning JAMES EMLEN, *who was born and educated in the city of Philadelphia.*

IT having pleased the Lord, in unsearchable wisdom, to remove from works to rewards this our beloved friend, who lived a number of years in near union and religious fellowship with us; and through the sweet and powerful influence of the Spirit of Truth, the extendings whereof he hath been heard to say, he felt at divers times, when very young, in an extraordinary manner, he was favoured to decline the gayeties and vain amusements of the world.

About the twenty-second year of his age, he married and settled at Middletown; and being adorned in an eminent degree, with humility, meekness, gravity, and true self-denial, he became gradually qualified for extensive useful-

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ness in the church, filling with great propriety the important station of an elder; his passions being so restrained, that we believe few have exceeded him in an evenness of temper through the vicissitudes of life. In the year 1793, his virtuous and truly religious helpmate was removed by death, whereby the care of their young children devolved upon him, to whom he was a very affectionate and tender parent, though firm in restraining them from undue liberties in dress, company, &c., it being almost his invariable practice, when at home, on the afternoon of first-days, to have them collected about him, reading the scriptures of Truth and other religious books, or exercising and improving their mental faculties; feeling for and embracing proper seasons of silent retirement with his family, and for the expression of such counsel as impressed his mind under the power of divine love. He devoted much of his time to the service of religion.

He attended the opening of our Yearly meeting at Philadelphia, in the Ninth month 1798, and on the fourth-day of the same week, felt symptoms of the awful contagion, then spreading in the city. During his illness he expressed, in substance, that it was the Lord's will; and that he was perfectly resigned thereto, and felt in such a calm, quiet frame of mind, that he did

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not stand in need of any human consolation. So ended his pious and exemplary life, on the 3rd of the Tenth month, 1798, aged about thirty-eight years.

Testimony of the Monthly Meeting of Haddonfield, concerning JOSHUA EVENS, *a Minister.*

HE was born in the year 1731, and descended from religious parents, from whom he received a pious education whilst young; notwithstanding which, and the many favours of our gracious and merciful Father, he gave way to a libertine spirit, which, united with an inclination for unprofitable company, and practices consequent thereon, he became captivated by vanity and folly, and widely strayed from the path of rectitude, to the wounding of his own peace; nevertheless, being visited with sickness, and not expecting to recover, he says, "My prayers were for mercy; which was so far granted, that I felt willing to die, and made many covenants to amend my ways; but as health increased, I went into my old liberties, straying hither and thither, full and empty, joyful and sorrowful, having forsaken the living waters."

But after his marriage, in the year 1753, he

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was again favoured with a renewed visitation of heavenly regard, which, joining in with, he became weaned from his old associates, and with renewed dedication of heart, resigned himself to the guidance of his great and good Master; under whose influence, he was led to say, "My love to God so overbalanced lower enjoyments, I seemed as a pilgrim who had none inheritance here, and had a foresight of an untrodden path, or a lonely way to walk in." Being led more pacticularly in his latter days, to circumscribe his temporal views, and to confine them within the narrow limits of a truly self-denying life, he was engaged, both by precept and example, to enforce the duty of the Christian, in an humble walking before men.

His ministry was sound; and being accompanied with gospel authority, had a tendency to reach the witness in many minds, which opened his way for plain dealing with the rebellious and gainsayers.

He was many year deeply exercised on account of the enslaved Africans; and being engaged to plead their cause, as opportunity offered, he was led to say, that he never received a greater reward than for his faithfulness therein.

During several years of the latter part of his life, he was assiduously engaged in visiting the

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churches on this continent; and upon his return from his last journey, he said to his wife, that it seemed as though his labours in America were closed, and in a few days after, viz. on the morning of the 7th day of the Seventh month, 1798, he arose early, and went into the field to labour, but feeling himself unwell, speedily returned into the house and retired to bed, where he expired in a few minutes, without any apparent conflict of nature, in the sixty-eighth year of his age.

Testimony from Third Haven Monthly Meeting, in Maryland, concerning JAMES HARRIS.

As this our beloved friend, was, for his piety and humble walking, uprightness and regularity of conduct and conversation, worthy to be remembered amongst the faithful in his day, we think it right to give forth the following testimony concerning him.

He had his education in the way of that called the Church of England, and was in the early part of his life convinced, by the operation of Truth in his own mind, of the necessity of living a godly, righteous, and sober life; but did not make much progress in the path of true religion until near the thirtieth year of his age; about

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which time, attending more closely to the witness in himself, he joined a pious people, distinguished by the name of Nicholites. As he was favoured with a spiritual discerning and stability in the Truth beyond many, he at length became secretly exercised in spirit respecting their situation, from an apprehension that a junction with the Society of Friends would tend to mutual advantage in the way of Truth; and under the weight and exercise thereof, was sometimes led to mention it to his fellow professors; but the opposition which appeared in some, together with his own fears and discouragements prevailing at times, we believe caused him deep wading for some years; but through the continued favours of divine regard, from time to time manifested in his own mind, and the help of the spirits of brethren and sisters under a similar exercise, he became more and more confirmed that it was the Lord's work: until at length way opening, he, with a majority of that society in these parts, requested to be received into membership with Friends; most of whom, some time after, were accordingly united to us; and continuing to exercise his gift to satisfaction, he became an approved minister amongst us, being accompanied with convincing energy and power.

Having, we believe, passed through many

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proving seasons in the course of his pilgrimage, and we think it may be truly said, come to a firm establishment on the foundation which standeth sure, it pleased divine goodness to remove him from his church militant, after an illness of about three weeks, which he bore with remarkable patience and resignation to the divine will—expressing, that if the Lord had any further service for him to do, he desired to be raised to do it; and if not, he was resigned either in life or death—that his outward affairs were settled nearly to his mind.

One night being in great pain, a Friend said, he hoped he had comfort in his affliction:—Ah, said he, if it was not for that, what a poor creature should I be; for that is worthy to be sought after above all other considerations. A young man standing by his bed-side, he said to him, "My great desire for thee is, that thou mayest prepare for such a time as this." At another time he said, "I have been greatly favoured, that I have nothing to fear beyond the grave; for I have felt a great change wrought by the power of divine love." At another time, being under great pain of body, said, "Lord grant me patience to endure thy dispensation. O welcome death! Lord, thy kingdom come! thy kingdom come!" At another time he called his only son to him, and desired him and all

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his children, to remember the poor, and be kind to them for his sake; in particular the poor tenants, not to deal hard with them; for they come hard by what they get, and the year had been difficult; nor distress the poor for money due to him; and desired that all his children might remember the example he had set before them, that it might be a blessing to them. And seeing them round him, expressed a great desire that they might seek the Lord for their portion, above all other enjoyments; "for," said he, "if I had these rooms full of gold, and the work of reformation not experienced, what could it do for me? it would help to make me the more miserable; for I have thought, sometimes, that I was as rich as heart could wish, and I feel nothing but love, and the smiles of the heavenly Father's countenance upon me; and what more can I desire?" further observing, that as there was one of them who was likely to have a numerous offspring, he much desired she might seek divine strength, whereby to be made able to raise up a family of godly children, and prove a blessing to them, both in time and in eternity. Seeing his wife sorrowing, he desired her not to grieve after him, but to continue faithful; that when her time here should be no longer, she might be happy in the end: and said, that if he thought he should live but

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one hour, his soul would rejoice; but added, "not my will, but thine be done;" abundantly manifesting through the course of his affliction, a becoming resignation either in life or death.

At another time, being asked if he would take a little wine and water, he replied no, he was waiting for that which was without mixture. His weakness increasing, that he could hardly speak to be understood, he said, he hoped the Lord would take the will for the deed, for he had not strength to express what was upon his mind—and quietly resigned his breath to him who gave it, on the 5th of the Tenth month, 1799, aged about sixty-six years: and we doubt not but he rests from his labours, and his works they follow him.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning SAMUEL EMLEN.

HE was born in Philadelphia on the 15th of the First month, called March, in the year 1729–30, O. S. of religious parents. From his own account, he had in his youthful days frequent temptations to wander from the path of virtue, but through the pious care of his friends,

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and more especially by a secret restraining power, he was happily preserved from gross evils. As he advanced to manhood, his love for the Truth, and those who were living examples of its efficacy, increasing, he accompanied our friend Michael Lightfoot in a religious visit to Virginia and part of North Carolina. About the twenty-sixth year of his age he embarked for Europe, and accompanying our friend A. Farrington in his religious services in Ireland, he first appeared in the ministry at Carlow, and several times afterward in that nation and in England, in a few words, with much acceptance.

He visited in Truth's service, many parts of this continent; once the Island of Barbadoes, and seven times crossed the ocean to Europe. Besides England, he twice visited Holland, and was several times in Ireland; endearing himself in all places, and leaving many seals of his ministry where he laboured; being a lively instance of the efficacy of that grace which he preached to others; not using the word of God deceitfully, but manifesting its power by meekness, humility, and love unfeigned. His knowledge of several languages; his peculiar gift in applying portions of the sacred writings; with an unaffected, engaging deportment and affability of manners, frequently made way for him among

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the great of this world, and with foreigners: when in company with such, his greatest concern was to impress upon their minds the superior benefits to be derived from a life of holiness, and the comparative emptiness and vanity of this world's fading honours and enjoyments; often declaring, that he was neither bigot nor sectarian, but a lover of all who loved the Lord Jesus in sincerity: to these, of whatever class or rank, he was a nursing father, speaking a word in season, to their comfort. Being himself a great lover of the plain way of Truth, he was often led, in a close and searching manner, to reprove the libertine professors who had departed, or such as were in danger of departing, from under its safe and simple guidance, into the vain fashions, customs, or opinions of the world, or into an unbounded pursuit of its fading riches; yet an encourager of honest industry, pursued within the sacred limits which Truth prescribes.

He was peculiarly gifted for consolatory visits to the afflicted in body or in mind, which he often manifested in the families of Friends, wherever he was, without distinction; and frequently amongst those not of our religious Society; and this employment filled up a great part of his time.

In meetings, his deportment was solid and in-

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structive, his delivery clear and comprehensive, an holy unction attending his gospel labours.

In Friends' families he often appeared to take but little interest in the conversation, except when it turned on religious subjects; he then became animated, manifesting by godly converse, and pious devotion to his Master's cause, to the edification and instruction of those who were with him, that his chief delight was in the law of the Lord, and his meditations therein both frequent and fervent.

He was naturally of a tender and delicate habit from his youth, which gradually increased upon him, so that in his declining years he suffered much bodily pain; yet in the intervals, he was as lively in spirit and industrious in the cause of righteousness as ever; knowing, as he expressed, that he must shortly put off this earthly tabernacle.

In his last visit to Europe, he was incapable of travelling much, yet his services in families and in the church, in Lancashire and Dublin, to which he was principally confined, were very comfortable and edifying to Friends, and appeared to set the last seal to his abundant labours in England and Ireland.

Sometime after his return home in 1797, he gradually declined in his health, yet, as usual, attended most of the meetings in this city, filling

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up the intermediate time, principally in religious and brotherly visits to the families of Friends. In the last meeting which he attended at the North meeting house, he enlarged in much gospel authority, to the edification and comfort of the audience, on the efficacy of that faith which overcometh the world, and is the saints' victory.

About the middle of the Twelfth month 1799, his complaint returning with increasing frequency, he continued very tender to his children, and others about him, saying, "I deem their sympathy and affectionate attendance upon me, a blessing from heaven." During his waking hours, the attributes of God, whom he had long served, were almost his perpetual theme: he was frequent in declaration of his power, of his mercy and goodness to his soul, and in acknowledgments of the rich consolations with which his mind was supported, repeating, "Their sins and their iniquities will I remember no more; and in much brokenness of spirit, "Ye shall have a song as in the night when an holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel. O, the tears of holy joy which flow down my cheeks; sing praises, high praises, unto my God—I feel nothing in my way; although my conduct through life has not been, in every re-

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spect, so guarded as it might have been, yet the main bent of my mind has been to serve thee, O God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity; that my petitions to the throne of grace have been accompanied with faith."

The daily calls and sympathy of his friends, during his short confinement to his house, were very comfortable to him.

On first-day, the 29th of the Twelfth month, he was cheerful and pleasant in conversation, and dropped many affectionate expression respecting his dear friends in England and Ireland, naming a number of them, with fervent breathings to the God of all grace for their preservation and increase in the Truth; desiring a Friend sitting by, to mention in his letters to some, that he felt a portion of that love for them which was stronger than death. He went to bed about ten o'clock in the evening, lay awhile without pain, fell comfortably to sleep for about an hour, when he awoke; and being seized very violently, and in a manner more alarming to his family than at any time before, two of his near connections were called in, as also a physician, when he took an affectionate leave of his family. As there was no prospect of benefit from further medical aid, he wished that nothing more might be attempted, but inclined to lay as

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quiet as possible, saying, "All I want is heaven; Lord, receive my spirit;" and desired those about him should unite in prayer that he might be preserved in patience to the end; "my pain is great; my God, grant me patience, humble depending patience. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me;" and repeated with great fervency a considerable part of the Lord's prayer, and "Oh, how precious a thing it is to feel the Spirit itself bearing witness with our spirits, that we are his." After which, "Oh! this soul is an awful thing: I feel it so; you that hear me mind it is an awful thing to die: the invisible world, how awful!" His end now fast approaching, he said, "I entreat that nothing be done to me, except what I may request; that my mind may not be diverted; that my whole mind may be centred in aspiration to the throne of grace."—Shortly after, "Almighty Father, come quickly, if it be thy holy will, and receive my spirit." He lay awhile, the conflict being apparently over, but feeling again the clogs of mortality, he said in a low voice, "I thought I was gone," and added, "Christ Jesus receive my spirit," which were nearly his last words; soon after which he quietly departed, we humbly trust in peace with God and all men,

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about half past four o'clock in the morning of the 30th of Twelfth month, 1799.

Testimony of Motherkill Monthly Meeting, concerning WARNER MIFFLIN.

THIS our beloved friend was born in the county of Accomack, on the eastern shore of Virginia: being in his early years much separated from the Society of Friends, except his father's family, through great exposure he partook of some of the levities incident to youthful life, yet was in good measure preserved from gross immorality.

When arrived to man's estate, he married and settled within the limits of this meeting. Through humble submission to the operation of the Spirit of life in Christ Jesus, he was made instrumental in advancing the testimony of Truth in divers respects; and being exemplary in simplicity and moderation, was careful to bring up his children agreeably thereto. As he earnestly endeavoured to promote the cause of Truth and righteousness in his day, he grew in solid experience, and was enabled to fill up his portion of duty in the church as an elder, seeking with a tender watchful care, the welfare of

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all; being a valuable standard-bearer in the maintenance of our Christian discipline, in its various branches. He was careful in maintaining, with becoming meekness, a testimony against war, and the spirit of it; and united with his brethren in faithful labour for the support of our testimony against the common use of spirituous liquors; his exemplary conduct wherein, had a reaching effect, tending to promote moderation among his fellow members and others. Being eminently qualified as a peacemaker, he was frequently made use of in settling differences; but that which conspicuously marked his character, was his disinterested labours and dedication of his time and talents in advocating the cause, and promoting the liberation of the oppressed Black people. After releasing a considerable number who were in his own possession, and being successfully engaged in reclaiming many of his fellow members from the iniquitous practice of slave-holding; he frequently expostulated on that subject with rulers and men in power, in Christian boldness, influenced, as we believe, with wisdom from above; endeavouring to dissuade them from encouraging the unrighteous traffic, pointing out its cruelly oppressive effects upon the lives and liberties of our fellow men.

He was diligent and exemplary in the attend-

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ance of our religious meetings, wherein he manifested a lively faith, encouraging to others.

His last journey was from an apprehension of duty to attend the Yearly Meeting of Philadelphia, it being an awful season, through the prevalence of an infectious and mortal fever there. It was thought he took the disease, as he became ill not long after his return, and remained about six days under great bodily sickness, much preserved in calmness and quietude, and departed this life on the 16th day of the Tenth month, 1798, aged about fifty-three years.

Testimony of Salem Monthly Meeting, concerning EBENEZER MILLER.

THIS, our beloved friend, was born of religiously inclined parents, of the Independent profession. He was, in his minority, with his father, received into membership with Friends; and by submitting to the cross of Christ, and continuing faithful to what he believed to be his duty, a dispensation of the gospel ministry was committed to him, and being faithful thereto, witnessed a growth therein.

About the year 1770 he removed from Greenwich, and settled within the limits of Salem par-

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ticular meeting: his diligent attendance of religious meetings, humble waiting therein, together with his gospel labours, were truly exemplary and profitable. He was a diffident man, remarkably favoured with the clothing of a meek and quiet spirit; a nursing father to the religiously exercised travailer; an affectionate husband and parent; a kind friend and neighbour.

In the latter part of his life he suffered much bodily infirmity, and was for several months generally confined to his room: during which he manifested much quietness of mind, and submission to the divine will; expressing to some who visited him, that his love for Friends, and desire for their prosperity, was as great during his bodily weakness as at any period of his life. In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which, he was frequently observed fervently engaged in supplication to the

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Lord, that he would be pleased more and more to wean the minds of Friends from the things of this world, and gather them to the true fold of rest.

A few days before his decease, he said, for some time past he had felt an earnest desire that Friends of the neighbourhood should sit with him, at his house, on the afternoon of first-day; in which meeting he was enabled, in a tender affectionate manner, to bear a lively testimony; encouraging Friends to faithfulness in their several stations, expressing his unshaken belief in the all-sufficiency of that power which had hitherto sustained him, and that he "had not followed cunningly devised fables, but had the evidence of a well-grounded hope of an admission "into the joy of his Lord."

On being helped to bed, he expressed his sense that his time would be short, and that he had great satisfaction in the present opportunity. A day or two after, he said he felt quite easy, and believed he was excused from further labour; adding, that his mind was much centred in a desire for an easy and quiet release from the body; which was mercifully granted to him on the 11th day of the Seventh month, 1800, aged about seventy-five years—a minister about thirty-five.

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Testimony of the Western Quarterly Meeting, concerning ABRAHAM GIBBONS.

IT remains with us as an incumbent duty to give some memorial concerning this our beloved friend, late a member of Sadsbury Monthly meeting in Lancaster county, and of this Quarterly meeting, who, though dead, his pious example and faithful labours yet speak.

He was a man endowed with a good natural understanding, which, by a humble submission to the sanctifying power of Truth, qualified him to become a useful elder in the church; which station he filled several years, until a dispensation of gospel ministry was committed to him; in the exercise whereof, he approved himself a faithful testimony-bearer for the Prince of Peace. His ministry was sound and convincing, and often did distil as the dew upon the mourners and tender plants in the heritage of God, being much devoted to the work whereunto he was called.

In the time of the late commotion in this land, he evinced the soundness of his faith, by patiently enduring, divers times, the spoiling of his goods, on account of his testimony against war and bloodshed. He was also much engaged to strengthen the hands, and confirm the faith

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of those who were ready to faint in their minds, and was often led to expostulate with the rulers and men in power, in that day of close trial, so as mostly to gain their assent to the truth of his testimony.

With such as were under suffering for the testimony of a good conscience, he was a tender and sympathizing friend; and often visited those in prison, to their comfort and refreshment. Thus he laboured and endured hardness, as a good soldier of Jesus Christ, and approved himself a pillar in the Lord's house—an elder, worthy of double honour. In the discipline of the church he was extensively useful. The closing part of his pilgrimage here on earth was conformable to his many acts of dedication, clearly evincing that he held not his life in competition with his duty to his great Lord and Master.

In the Ninth month, in the year 1798, an awful mortality prevailed in the city of Philadelphia, at the season of holding our Annual meeting. He weightily pondered the subject; and as he expressed, the result was, it was better to go, and retain his peace, if he should die, than stay at home and lose it, if he should live some time longer; for if he lost his peace, he saw nothing in this world worth living for. He attended the meeting; and shortly after his return

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home, the symptoms of the disorder appeared; under which he expressed his resignation to the divine will, and in the solemn conflict was mercifully sustained in much meekness and patience; and after about five days illness, departed this life, aged fifty-seven years—a minister about fourteen years.

Testimony of the Monthly Meeting of Philadelphia, for the Southern District, held the 26th of the First month 1803, *respecting* SARAH STEPHENSON.

WE are engaged to give a short account of our beloved deceased friend Sarah Stephenson; who, with the concurrence and unity of the Monthly Meeting of Wiltshire, the Quarterly Meeting of Gloucestershire and Wiltshire, and the Yearly Meeting of ministers and elders in London, embarked on a religious visit to Friends in North America. She arrived at New York in the Eighth month 1801, and although frequently under bodily indisposition, engaged in a family visit to Friends of that city, which we understand she was enabled to perform much to their satisfaction. After this service, feeling her mind drawn towards Philadelphia, she, with her beloved companion Mary Jefferies, came to this city on the 9th of the Second month last, much

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indisposed. She was, nevertheless, enabled to attend divers of our meetings, in which she was engaged in the exercise of her gift, to edification and comfort. After some time, she opened a prospect of visiting the families of Friends of this meeting, which was cordially united with: she had not proceeded far in this service, before her indisposition increased so as to confine her to her chamber. During her illness, some account was taken of divers lively expressions, which may afford encouragement and benefit to survivors, viz: she said to a Friend, "I am now in my sixty-fourth year; thirty of which I have been closely engaged in endeavouring to fulfil my little mission. If I had but one talent, as I have endeavoured to improve it, I hope I shall be accepted." The Friend remarked, that her bed had been made in sickness: "yes, said she, wonderfully so." Being asked how she felt herself respecting her recovery; she answered, "I have no prospect of it: I believe I have finished the work." And at another time—"There is nothing in my way but my dear child," meaning her companion: then, addressing herself to her, added, "but, my dear, thou had nothing else to expect when we left home:" then said as a consideration that comforted her, "It is a favour I shall leave her amongst friends who will extend their tender care." Upon its

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being proposed she should take something, she said, "my friends propose things which I sometimes comply with, but it seems precious to look towards a release." After a time of stillness, she said to her companion, "Oh! my dear, I have been sweetly comforted in my good Master's presence." She frequently acknowledged the kindness of her friends, and expressed her desires that the Lord would reward them, and often mentioned how quiet she felt.

At another time she said, "It gives me no pleasure when any one speaks of my recovery being likely. I have a humble hope it would be well, if it pleased my good Master to take me now; and if I stay longer, it cannot be better—I have no desire for continuance here."

The last day, 26th of the Fourth month, early in the morning, the conflict of nature increasing, she said, in a patient disposition, "This is wearing work:" after a coughing fit, being much exhausted, "It will be well, let it be which way it may; and that is better than all the world. It seems as if it must be nearly over now, I have so little strength left;" then making a little pause, seemed to be uttering praises—"How good! How good!" After a while she said, "I cannot say much, but my Kings reigns." Soon after which, she quietly departed this life, in a full assurance of a happy change; leaving a

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sweet memorial in the minds of many of those who had opportunities of observing her humble deportment and instructive conversation.

Her body, after a season of solemnity, was interred, on the 29th day of the Fourth month, 1802.

An account of JOHN COOPE, JUN. *son of David Coope, late of West Nottingham, Chester county.*

IN his last sickness his mind became more impressed with serious thoughts concerning death and a future state, which he confessed he had not been enough mindful of in time of health; saying, he had anxiously attended to his outward business, with an eager desire to gain a portion of worldly treasure, being thereby diverted from a suitable concern to lay up treasure in heaven. He saw he had been greatly deficient in his younger days, trifling away much time which ought to have been better spent, and not enough observing a sober conduct and conversation.

At divers times he hinted, he had to view things now in a different light from what he had done, and told one of his uncles, he clearly saw the danger and folly there is in men suffering their affections to be placed on things below;

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believing himself to have been a sinful creature, not living enough in the fear of the Lord; yet had supposed himself as one who lived in a middling way, but now saw it was a desperate state. "I was very heedless for a time, and distant from the knowledge of pure religion, and its gradual operation on the soul; and though of late I have experienced the great mercy and condescension of the Lord, reducing me to tenderness of heart, being helped sincerely to ask forgiveness for my transgressions, and since to feel much of the enjoyment of heavenly love, with good will to all people, and a prospect of peace, if my life should soon be closed; yet I think it best for me to be modest and sparing if I speak of conversion. I believe I ought rather to be humbly thankful in secret for the favour received, than to be too freely telling of it to my fellow creatures."

To divers who visited him, he appeared to be in a sensible frame of mind, not desiring to live, but full of love and good desires for all people. To a Friend who went to see him, he mentioned nearly as follows: "One first-day, about three months ago, my parents going to meeting, (he being unwell,) it came in my mind to rise from my bed, go sit by the fire, and try to hold meeting by myself: after sitting near an hour with my mind retired in stillness, I was

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suddenly overcome by a divine visitation, which was very wonderful, far exceeding any thing I had ever been sensible of before. I then experienced such an income of joy and heavenly comfort that I have not words to describe, with a clear prospect that my Saviour's arms are open to receive me; the sting of death was taken away, all around me appearing to be marvellous light and love. Many times since, as I have lain in my bed, in a weak condition, I have also witnessed heavenly goodness richly to comfort and support me, an unworthy creature. I have felt a mournful concern on account of those who are deluded by deistical notions, denying our Lord and Saviour."

He continued sensible for the most part, till the last hour; and before he departed, took an affecting leave of his parents, brothers and sisters; speaking suitably to his father, and with proper advice to each of the others, one by one, continuing meek and resigned. A few minutes before he departed, he requested his father to join him in prayer that Jesus would graciously come and release him. Thus he apparently made a happy conclusion, the 19th of the First month, 1803, being about twenty-four years of age.

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Some account of SAMUEL BROWN, *son of David and Hannah Brown.*

IN his illness, which he bore with much patience and quietude, he appeared to be under deep exercise and thoughtfulness of mind. The last two weeks of his time, though under affliction and great weakness, he uttered many lively and sensible expressions, some of which are here collected.

Some time after he was taken sick, he said to a young Friend, "I thought since I lay here, health was a fine thing to enjoy, but when in health, we are apt to think too little about it." At another time said, "O that young people would stay at home first-day afternoons, and wait upon the Lord, and read good books! How much better they would feel when they come to lie down to rest. Having spent the day well, they would feel sweet peace, but when it is otherwise, condemnation. I know something of it by experience. Oh that all would take warning, for no one knows how soon he may be brought to a sick bed as I am; and then not to have peace of mind would be very trying. But I feel thankful that I staid at home, though it seemed a little against my inclination, but it was soon made easier to me than I could think."

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At another time said, "The Lord hath been good to me, though I have not always done as I ought; yet it seems as if it was not now remembered, but all done away."

One morning, lying still a considerable time, when he stirred, his mother saying she thought he had been asleep, he replied, "Sleep has been far from me, but I seemed afraid even to stir a finger; for there is a work to be done in silence: I wish all could see as I now see."

At another time he prayed to the Almighty that he would take him to himself, where he should feel no pain nor sorrow, but peace and joy. His mother saying, art thou willing to leave us all? He replied, "I love father and mother, and every body, but I hope to meet you all in a better place: I have no desire to live; I see nothing in this world worth living for." One of his little brothers reading in a book called Piety Promoted, he desired him to mind what he read, saying, it was the first that gave him to feel the sense of the Lord's dealings with his people.

At another time being under pain and distress, his mother said, "I wish thee not to think hard that thou art thus afflicted." He said, "No, no, I take it as God's mercies, for he has favoured me with my senses, and hath

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enabled me to bear it patiently, and I love him above all."

The evening before he died, he said, "Oh, dear mother! how careful thou art of me. I wish thee not to desire my stay here, for I am coming to the years wherein many things may fall in my way, that might be a sore trouble to thee, and the cause of myself being unhappy forever; but if I die now, there is a place prepared for me amongst the righteous."

The day he died, when in much pain, he said, "O! heavenly Father, I humbly beseech thee, if it be thy holy will, grant me a short and easy passage out of this world." A little before his decease, he said, "It is better to be poor and good, than rich and wicked;" and shortly after quietly departed, like one falling into an easy sleep, on the 3rd day of the Tenth month, 1803, aged eighteen years and a few months.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning WILLIAM SAVERY.

IT appears that he was born in the city of Philadelphia in the year 1750, and educated in the principles of the Christian religion, as pro-

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fessed by us; and was placed with a Friend in the country, to learn the trade of a tanner. On his return to the city in 1771, being naturally of a lively and social disposition, he soon joined with those who, being themselves the votaries of folly and vanity, encouraged him in a departure from the simplicity of Truth; which, aided by his own propensities, drew him into many deviations from the religious principles of his education. In this situation he was arrested by the powerfully convictive evidence of the Spirit of Truth; and in the year 1778, at a meeting held at Merion after an interment, he was much affected, and lasting impressions were made on his mind by that solemn scene, and the testimonies then delivered.

In the autumn of that year, he married in Chester county, and settled within the limits of our Monthly meeting, spent much of his time in retirement at home, and in the 30th year of his age, first opened his mouth in a public testimony; and dwelling inward with those gifts and qualifications with which he was favoured, he became an able advocate for the cause in which he had embarked; and by his faithful attention thereto, his labours were blessed, to the benefit of numbers, especially amongst the youth, to many of whom he was an eminent instrument of good.

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He was engaged to travel much on this continent in the service of Truth, being several months in each year, from 1789 to 1795 inclusive, absent from home on the gospel errand; and by accounts received, his labours of love were to the satisfaction of those among whom his lot was cast.

Having had his mind drawn into near sympathy with the Friends at Pyrmont in Germany—with the entire unity of his brethren at home, he, on the 18th of the Fifth month 1796, embarked for Liverpool, and thence soon proceeded to London, and then to Pyrmont. After paying an acceptable visit, to the comfort and strengthening of Friends there, and in some other parts of Germany, he went to Nismes in the south of France, visiting a small company of such as professed with us, in that neighbourhood, much to his own comfort and peace.—Then returning to England, he visited many of the principal towns and places in that nation, Ireland, and Scotland, and had large public meetings with those not of our Society. Having thus discharged his religious duty in those parts, he returned to his family and friends in the Tenth month 1798.

He laboured diligently in his temporal business for the support of his family, as well as for the relief of the poor and distressed, to whose

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wants his liberal mind was ever ready to administer according to his ability; yet this did not interrupt his steady attention to religious duties, being diligent in the attendance of meetings, and in various other services to which he was called and appointed, for the benefit of society and the promotion of the cause of Truth and righteousness.

In 1802 the neighbourhood in which he lived was visited with a pestilential disease, which carried many off in a short time: not being easy to leave this scene of woe and misery, he voluntarily resigned himself to visit those in distress, both Friends and others, with advice and counsel, in the love of the gospel, to the great consolation and comfort of many. And a like affliction befalling that and other parts of the city and neighbourhood, in the following year, he was engaged in the same manner, freely devoting himself, both night and day, to relieve the distresses of others, with which his feeling mind was deeply affected.

In the early part of his sickness he was borne up above complaining, or admitting that he was much out of health, until the disease, which proved a dropsy, had made such progress, that it was visible to his friends; yet he continued to attend to his outward concerns and religious duties; and in some of the meetings

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which he last attended, was led to open a prospect that his time here would not be long; but, in an animating view of a blessed immortality, signified it was no matter how short, provided this were attained.

He was remarkable for punctuality and uprightness in his dealings; and not long before his decease, said to a friend who often visited him, "It is necessary to look to our outward concerns, there are so many reproachful failures;" and appeared desirous once more to get to meeting, that he might have an opportunity to warn such of the elderly part of Society who had got into the earth, and of the youth who had got into the air. "I thought," said he, "I was once strong for the work, but now I am a child brought back to my hornbook, and have nothing to trust to but the mercy of God through Christ my Saviour." Thus reverently depending, he was preserved to the last in great resignation and composure of mind. He was mostly confined from the 26th of the Third month, (except frequently riding out for the benefit of air and exercise) till the 18th day of the Sixth month, 1804, in the evening of which he was considerably worse; continued ill through the night, and on the 19th, in the morning about six o'clock, closed his useful life in the fifty-fourth year of his age. On the following

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day, his corpse, attended by a great number of his friends and neighbours, was interred in Friends' burial ground in this city.

Testimony of the Monthly Meeting of Hardwick and Mendham, held at Mendham, the 7th day of the Second month 1805, *concerning* RICHARD DELL.

He was born the 16th day of the Tenth month 1726, and from his youth was much inclined to seriousness; and being early acquainted with the teachings of divine grace, and measureably attending thereto, he became exemplary in his conduct and conversation.

In the year 1760 he settled within the limits of Mendham particular meeting, and became a serviceable member thereof. He was called to the work of the ministry about the thirty-seventh year of his age, and being faithful thereto, he experienced a growth therein, and became an able minister of the gospel, being sound in doctrine, reaching the witness in many minds. He was a diligent attender of our religious meetings, and a good example of humble waiting therein; careful not to move in the exercise of his gift without a renewed qualification.

He was an affectionate husband, a tender fa-

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ther, a kind sympathizing friend, and very useful in his neighbourhood in composing differences; being zealously concerned for the honour and promotion of Truth; the influence whereof frequently engaged him in the weighty service of visiting families, both within the verge of our own and the adjacent Monthly Meetings, we believe to the satisfaction of those he visited and the peace of his own mind.

His last visit was to some meetings and families in West Jersey, which he performed to his own satisfaction a few months before his last illness, which though attended with great bodily pain, he was enabled to bear with remarkable patience and resignation to the divine will; saying to one who visited him, he was waiting for his change—to another, that he had no desire of recovery, but hoped he might be preserved in patience. He several times imparted very weighty counsel and advice to those about him, and departed this life the 3rd day of the Eighth month 1804, aged near seventy-eight, a minister upwards of forty years; and we doubt not but that he hath the fruition of that glory and happiness, prepared for the righteous.

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Testimony from London Grove Monthly Meeting, in Chester County, Pennsylvania, concerning JOSHUA PUSEY, *who departed this life the 16th of the Third month* 1804, *aged sixty-five years.*

HE was from his youth an example in piety and virtue, was early appointed an elder, and to divers other important stations in the church. We believe he was deeply concerned to answer the end of his appointments, for the cause of Truth and good of society. He diligently attended our religious meetings, and maintained an exemplary deportment therein; was a lover of peace both in the church and neighbourhood, carefully doing to others as he would they should do to him; which so corresponded with his admonitions and advice, that it had great weight and influence; was also concerned that his family might live in peace and love after his decease.

Soon after he was taken ill in his last sickness, he said, "I have no prospect of continuing much longer with you, my dear wife and children, yet it is with gratitude I acknowledge the favour of having been permitted to remain thus long." To three of his children he said, "Be exceedingly careful that your characters become not spotted with spots and blemishes—

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live in the fear of the Lord, it is clean and endureth forever: it is the beginning of wisdom; it is a fountain of life, which preserves from the snares of death." Speaking of Deists, he said, "There is one thing with which I believe they are unacquainted, viz. the love of God shed abroad in the heart, which surpasseth the understanding of men."

After a severe time in his disorder, he said to a neighbour, "I thought my close near, but saw nothing in my way; I feel that peace which the world cannot give nor take away; the love of God shed abroad in my heart." At another time he said to a friend, "I am here, and favoured with my senses; I have not done much for the Truth, but have been on Truth's side, for which I feel peace; and believe, through the adorable mercy of God, I shall be admitted within the gate."

The day before his decease, he was awfully exercised in supplication to the Almighty for the blessing of preservation to descend upon all, and that patience might be granted him to bear his afflictions: a difficulty of breathing increasing, nearly the last words that were intelligible, were, "Thine is the kingdom, the power, and the glory, forever and for evermore."—So closed his time here with a sweet savour.

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Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning JOHN PARRISH.

HE was born in Maryland in the year 1730, on his father's farm, adjacent to the spot whereon the city of Baltimore now stands. Being left an orphan, he was placed to learn a trade in Philadelphia, and served his apprenticeship with reputation. Soon after arriving at man's estate, he became, under the influence of a divine visitation, more than usually exercised in concern for the welfare of his immortal part; and was for a considerable time, under very great depression of mind; in which season of close probation he was mercifully preserved from sinking into despondency, and at length, through deep humiliation and abasement, witnessing this to be a dispensation permitted for his refinement, was graciously relieved from his low, afflicted state, raised to sing of the mercies of God on the banks of deliverance, and was recommended as a minister in the Tenth month 1777.

In the year 1773 he accompanied our friend Zebulon Heston on a religious visit to the Delaware Indians, residing westward of Pennsylvania; the performance of which apprehended duty yielded peace to his own mind, and it

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appears was very acceptable to them. The desire for their religious improvement, and to render the situation of the Indian natives of our country more comfortable, by drawing them off from their usual precarious mode of living by hunting, and encouraging them to habits of industry and the cultivation of their lands, was a subject which engaged a considerable portion of his attention; and from having been much amongst them in several visits to their settlements, becoming well acquainted with their habits and manners, he was very useful in endeavouring to forward their civil and religious improvement. Another striking trait of the benevolence of his character, was his early and steady attachment to the cause of the injured black people. Having in younger life had an opportunity of witnessing some scenes of degradation and grievous suffering incident to their enslaved state, he soon became a zealous and useful advocate for their emancipation; and in addition to his persevering private labours for their benefit, was frequently induced, under a clear sense of religious duty, personally to appear before legislative assemblies on their behalf.

In the year 1784, accompanied by James Cresson, he performed a visit in gospel love to the inhabitants of the island of Barbadoes,

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where they continued about eight weeks, and on their return he said, their labour was to satisfaction and comfort; and thankfully acknowledged that divine help and protection were graciously vouchsafed through the arduous undertaking.

He travelled, in Truth's service, in several of the governments of this continent, wherein his labours of love were edifying and acceptable. He was naturally of a cheerful disposition, and became through the aid of divine grace, remarkable for resignation and patience under trials, of which he had many; and having himself suffered affliction, was frequently a comfortable visiter to those who were in distress, and a true sympathizer in the afflictions of others. His public testimonies were mostly short, and delivered in much brokenness, yet his ministry was clear, sound, and edifying. His concern was great on account of the rising generation, often encouraging them to come taste and see for themselves that the Lord is good, and to enter in the prime of their days into his service; testifying from his own experience, that they would never have cause to repent serving so good a Master.

In the Tenth month 1807, with the approbation our Monthly meeting, he attended the Yearly meeting at Baltimore, and after it was

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over, was religiously engaged on the 16th to visit the prisoners in the jail of that place. In the evening of the same day, at the house of a Friend, he was suddenly seized with a paralytic affection, under the effect of which he continued, without much appearance of bodily suffering, though incapable of expression, until the evening of the 21st, when he was released from this state of trial and probation; and we doubt not is gathered into the fold of rest and peace—aged near seventy-eight—a minister about thirty years.

Testimony of New Garden Monthly Meeting, concerning DINAH LAMBORN.

AFTER her marriage, which was about the eighteenth year of her age, she settled with her husband at London Grove, and became a member of this Monthly meeting. It appears from some of her memorandums, that in early life her mind was often turned to pray for and seek after an inheritance in the Truth; and being but a child, that had need of instruction, she greatly esteemed the company and conversation of those whom she apprehended were further advanced in religious experience, and hath since at times expressed, with a sense of gratitude, the lively

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remembrance she retained of the merciful extendings of divine regard towards her in those youthful days; and of the fatherly and motherly care of divers friends.

After many refining baptisms, she came forth, about the thirty-fifth year of her age, with an acceptable acknowledgment to the goodness and mercy of that arm of power which had been revealed for her help; to the efficacy whereof she was many times qualified to bear a sweet and consoling testimony amongst us, and in parts adjacent, as also in some of the neighbouring governments; performing some of those visits under great bodily infirmities, divers of her joints being drawn out of place by the force of rheumatic pains.

Her concern for the rising generation was great, frequently calling upon them in public testimony, with inviting language, to come and partake freely of that Fountain which would heal them of their maladies; often manifesting a desire to have them in her company. For those of her own family, her prayers and tears were often poured out, that they might not only be the called, but the chosen of the Lord. She was careful not to reprove in a light or hasty manner, but to seek for a quiet and retired opportunity; speaking in mild terms, and endeavouring so to reach the divine witness, that they

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could not gainsay; whereby we believe she was made a blessing to some both in her own family and neighbourhood.

In the time of the revolutionary war it was the lot of the family to meet with much stripping for military demands, wherein she bore her testimony with firmness, saying, "Let us trust in the Lord." She much prized the unity of the brethren and sisters; and knowing the comfort and advantage thereof, was guarded against indulging a disposition to speak disrespectfully; and sometimes mentioned, in substance, that upon hearing of reflections being cast upon her, she had at times been favoured to believe a higher and better ground was attainable than that of reflecting again; that it had appeared safer first to examine her own conduct, and endeavour to mend where she found it to be remiss; that under those exercises, her mind had been animated with desire, that she might be favoured to labour more earnestly to obtain a portion of that good part, which the world can neither give nor take away. She manifested much desire, even under great bodily infirmities, to attend religious meetings, and to promote the attendance of her family; and was exemplary in her deportment in them: in those for discipline she was eminently useful, being endued with a spirit of clear discerning

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and sound judgment; though often drawn into sympathy for those, who through inadvertence had gone astray. Thus from small beginnings, in much simplicity, she was raised up to become a nursing mother in the church.

About eight years before her decease, she became so enfeebled as not to be able to walk or stand alone, neither to follow any business with her hands for most of that time; under which humbling dispensation, although her affliction was often great, she was so divinely supported, as to manifest patience and resignation, which proved very edifying and affecting to many who visited her; being enabled to speak to their conditions in a lively manner, imparting much excellent counsel. Her conversation was instructive, mostly appearing cheerful, and remarking, at times, from a sense of gratitude, the many favours she yet enjoyed; amongst which she esteemed the Holy Scriptures as a peculiar blessing, frequently reading and meditating therein; and was concerned to promote a similar disposition and practice in others, apprehending she had been favoured to draw much consolation therefrom, in this time of her deep proving; all which was as a lively seal to the efficacy of that blessed truth to which she had borne testimony in more active life.

About two weeks before her decease, she

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was taken with a chill and fever; and some days after, being favoured with the overflowings of divine love, expressed thus: "I hope to be favoured with patience to wait until my change come," saying, "my end will be peace: the Lord hath plucked my feet out of the mire and clay, and set them upon a rock that is higher than I, and hath put a new song into my mouth, even praises for evermore." In the evening of the 15th of the Fourth month 1807, she quietly departed, as one going into an easy sleep, in the sixty-third year of her age; and her memory remains precious, having through faith obtained a good report.

A Memorial of Chester Monthly Meeting, concerning ELI YARNALL.

OUR beloved friend became, in early life, acquainted with the voice of the true Shepherd, inwardly revealed; and by improving under the divine visitations, graciously afforded from time to time, he grew in godliness. About the twenty-seventh year of his age, he appeared in the ministry, and afterwards performed several journies in the service of the gospel to the edification of the church, in some of the neighbouring states. For many years of the latter part

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of his life, his public service was mostly confined within the limits of our Quarterly meeting, yet his growth from stature to stature in religious experience, was apparent; until he became a truly valued father in the church, and an able minister of the gospel of our Lord Jesus Christ.

His appearances in the ministry were, of latter years, not very frequent; being a good example in humble waiting until he felt the renewal of that abilty in which alone he could minister, to his own peace and the health of the church. In those frequent seasons of waiting in our meetings to attain to a state of solemn silence before the great Head of the church, a reverent awfulness was frequently visible in his countenance; and under a feeling sense of his own frailty as a dependent creature, and of the evidences of divine love, from time to time renewed, tears of humiliation and gratitude were often seen to flow from him.

In the concerns relating to the affairs of our religious Society, his various services were rendered in a manner becoming a cheerfully dedicated servant. In his intercourse with men, and in his deportment before his family, he showed an example of circumspection and meekness.

In the forepart of the Seventh month 1812,

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he became indisposed of a fever; in the early part whereof, he appeared to have some sense of his end approaching. His disease was, after a time, attended with symptoms of a very afflicting kind, under which he suffered great pain. In the beginning of the Eighth month, to a friend who visited him, he expressed thus: "My dear friend, I believe I am going the way of all flesh. My pain is often very great, but my mind, under the prospect of approaching dissolution, enjoys entire resignation. Indeed, the quietude and peaceful serenity with which I have, from day to day, since my confinement, been favoured, even when under excruciating pain, is cause of much thankfulness and admiration."

On the 6th, being much relieved, his wife and children with two other relations being present, after a short time of silence, he appeared in fervent supplication, beseeching the Almighty who had been with him from his youth, to sustain and support him to the end, and not to suffer him to fall into temptation. Afterwards addressing his two sons, he reminded them of the many precious visitations, which had been dispensed both immediately and instrumentally; adding, that he craved their encouragement to obedience; that by making the Lord their friend, they might witness him to be their

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strength and support through life. Shortly afterwards, he broke forth in praises and thanksgiving to the God and Father of mercies for the blessed assurance which he then felt of his love, and of his peace being made with him. After a short silence, he again broke forth in these words: "Glory to God in the highest; on earth peace; good will to men;" adding, "often before now I have been made sensible of the universality of the love of our heavenly Father, and now I feel it to flow towards all men." Then repeating the text, he exclaimed—"O! what a wonderful display of the unspeakable love of God to his creature man." Sometime after, he said, "If I die now, give my dear love to all my friends, and tell them I die in peace and unity with all faithful Friends."

On the 14th, an observation being made implying the possibility of his recovery, he said, "My dependance is on the Lord Almighty, whose blessed will be done—though I may be taken, I can say in truth, come Lord, thy servant is ready. I have not now to suffer the pangs of guilt."

On the 16th, after some solid observations on his situation, he signified that his mind was at peace with God and with all men, and said, "The sting of death is sin, and that is taken away."

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Many other expressions were uttered during his sickness, tending to show his quiet, humble resignation to the will of his Heavenly Father, either to live or to die, and his great desire that his friends and connections would give him up freely to divine disposal.

His patience under suffering was remarkable, and his love to his friends appeared to be unbounded.

Being much relieved in the latter part of his time from severe pain, he was often concerned to render the tribute of gratitude and thankfulness to the author of every blessing, for thus graciously interposing on his behalf; and throughout his confinement, it was never discoverable that he was suffered for a moment to lose his confidence in the all-sustaining arm of divine help, nor to doubt of his acceptance with his Lord and Master.

He quietly departed this life on the 25th day of the Eighth month 1812, in the morning, in the sixtieth year of his age.

Testimony from the Falls Monthly Meeting, in Bucks County, Pennsylvania, concerning JOHN SIMPSON.

It appears he was born the 23rd day of the Tenth month 1739, of parents in membership

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with Friends, who removed, when he was an infant, and settled in the verge of Buckingham Monthly meeting in this county; and being naturally of a quick and lively disposition, he often indulged himself in levity and mirth incident to unthinking youth; but some time before he arrived to man's estate, a visitation of divine love was extended to his soul, whereby he was favoured to see sin to be exceeding sinful; and as he abode in humility, under the operation of the Spirit upon him, he was favoured to experience his own fallen nature in a good degree subjected, and a new birth brought forth.

About the twenty-sixth year of his age, he appeared in the ministry, and became an able minister of the gospel; for the promulgation of which he was concerned to visit the meetings on this continent, and many of them several times; his life and conversation corresponding with the gospel. And as he knew from experience that young people, left to themselves, often spend time unprofitably, especially on first-day afternoons, he was frequently engaged to sit down with his family in solid retirement; at times had the Scriptures of Truth read therein, and that the benefit might become more general, was engaged to recommend the like practice to others. When differences or disunity arose within his knowledge, he was zealously engaged to en-

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deavour to bring about a settlement and reconciliation, for which service he was peculiarly gifted.

Having removed to the state of Ohio in the year 1810, and spent some time there in the service of Truth, his mind became easy to return, though in a weak state of health; and proceeding on his journey as far as Waynesville, he departed this life the 30th day of the Eighth month 1811, aged about seventy-two years. Some extracts from his writings during his sickness are hereto annexed.

"Now having been above a month tried with sickness and weakness, some days and nights as sharp pain as ever I experienced, but most surely I could say, that the Lord did make my bed in sickness, and heard my supplications that I was enabled to put up, that he would look down upon me. The joyful and peaceful state of mind I feel, and also sweet brotherly love among my friends, so that if I have now finished my day's work, let all my children, connexions and friends secretly hope, that if I live or die I am the Lord's. I seldom or ever felt more desirous that Truth might prosper; but feel a heavy cloud over the church, as the apostle Paul mentions concerning the foolish Galatians. O, may every sensible Christian professor lay it closely to heart, and unite in

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supplication, that the prophecy of Zephaniah may come to pass: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

The substance of some expressions that he desired might be taken down in writing, and spread among his friends, a few days before his death:—

He said that the nearer he drew to the close of his life, the plainer he saw, and the clearer evidence he had, that a greater deception could not be practised upon mankind, than to persuade them that they could be Christians without spiritual baptism; but it was his ardent desire for all, that they might not be deceived, but be willing to endure the baptism of Christ. Frequently repeating at other times, "There is no other way, there is no other way." He further said, "I feel like one that has done his day's work; I have fought a good fight, and all is well—dust must return to dust."

Testimony of the Monthly Meeting of Burlington, concerning JOHN HOSKINS.

HE was favoured in early life with a visitation of divine love, and during his apprentice-

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ship his mind became impressed with an apprehension of duty to attend religious meetings held on those called week-days, in which he met with various discouragements; but continuing faithful in bearing the cross, his concern to fulfil this important duty, as he advanced in life, and was engaged in its active scenes for the support of an increasing family, became more fervent and extensive; being often heard to say, while endeavouring to impress a sense of its importance on the minds of others, that religious meetings were of little benefit to himself, if his tender offspring, or the youth placed under his care, were absent; thus evincing by example and precept, a lively sense of the solemn obligation we are under to render worship in our public assemblies to the Author and Dispenser of all our blessings.

Continuing obedient to the dictates of the divine principle, he gradually experienced the propensities of nature regulated, the strong will of man subjected, and the lamb-like nature exalted: this was particularly conspicuous in the latter years of his life, wherein universal love was much the clothing of his mind.

During a long course of years he stood acceptably in the station of an elder, and was zealous in the support of our Christian testimonies; manifesting a fervent concern, that no

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failure on the part of those who professed to bear them, might eclipse their lustre, and thereby prove an occasion of stumbling to seeking minds.

His last illness continued about four days; during which time, though he suffered much bodily pain, he was preserved in patience, and his mind appeared to be sustained in humble confidence, with reference to the approaching solemn period; expressing to the physician who attended him, "I am wasting with this disorder, but it does not alarm me," or words to that import. At another time, to a near connexion who inquired how he felt, after a pause he said, "I feel nothing in my way; I feel love in my heart to all mankind." He further said, "I have nothing to depend upon but divine mercy."

He quietly departed on the 27th day of the Third month 1814, in the eighty-seventh year of his age.

Testimony of New Garden Monthly Meeting, concerning JACOB LINDLEY.

THIS our valuable friend was born in the Ninth month 1744. He was early in life a lover of religious enquiry, being of an affable and communicative disposition, not willingly giving,

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nor readily taking offence: and as his natural endowments became seasoned with divine grace, he was fitted to fill with propriety the important station to which he was afterwards called.

His first appearance in the ministry was about the thirtieth year of his age: his communications were lively and powerful, reaching the witness in the hearts of those to whom he ministered; and by keeping low and humble, walking in fear, and in obedience to the manifestations of duty, he grew in his gift, and became an able minister of the gospel, qualified to divide the word aright to the several states of the people. Being well versed in the Scriptures, he was frequently enabled to open them with instructive clearness. In times of internal commotion and strife in our country, he was deeply concerned; earnestly cautioning Friends, especially the young men, to watch against the delusive spirit of war, in its various appearances, so desolating in its progress, and destructive to the human species; and we believe his labours herein were productive of salutary effects.

He was one of those who bore a faithful testimony against the improper use of ardent spirits, at a time when the minds of Friends in general were less awakened to the magnitude of the evil, than has since been the case. The descendants of the African race found in him a

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zealous advocate; their wrongs and sufferings obtaining his tender sympathy.

His travels in the exercise of his gift, appear to have been to the acceptance and edification of those among whom he came.

We shall close this testimony with a few remarks on the last day of his existence in mutability, awfully impressive of the necessity of having our accounts in readiness. He appeared in the meeting at New Garden, in a lively and affecting communication, delivered with heart-tendering energy and clearness; in the course of which, he intimated an apprehension, that there might be those present who would not see the light of another day; and added, perhaps it might be himself.

After meeting he appeared in his usual cheerful disposition; when, towards evening, by a fall from a chaise, he was suddenly deprived of life.

His decease was on the 12th of the Sixth month 1814; and on the 14th of the same, he was interred in Friends' burying ground at New Garden, where a solemn meeting was held on the occasion.

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Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning THOMAS SCATTERGOOD.

FROM the love we feel for the memory of this our dear friend, and the continued sense we have of his fervent pious engagements, it appears to be a duty to posterity to transmit some account of his life and conversation.

He was born in the city of Burlington, New Jersey, of parents professing belief in the doctrines and principles held by us as a religious Society: his father dying whilst he was young, he was placed an apprentice in this city; and though often sensible of the checks of divine grace, which condemns for sin, he followed the inclination of his own corrupt will, which led into estrangement from the path of peace; till being in mercy visited with an humbling sense of his miserable condition, he turned at the reproofs of instruction, and submitting to the gentle manifestations of light upon his understanding, was enabled to bear the cross of Christ, and became qualified to extend advice and counsel to others. Under those exercises, a sense of a call to the ministry of the gospel was, in the wisdom and love of God, communicated to his mind; but through great reluctance to yield to

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this awful work, he forbore for several years, and thereby brought upon himself very deep distressing conflicts. At length, whilst accompanying a Friend who had been here on a religious visit, the impression of divine requiring being renewed upon him, his mouth was opened with a few words in a religious meeting, and after his return, he expressed at times in our religious assemblies, a few sentences in a tender broken manner, much to the satisfaction of his friends; and continuing stedfast under many baptisms and trials, he was remarkably careful that no part of his conduct might lessen the force of the doctrine which he had to preach to others. Keeping faithful to the intimations of duty, he became prepared for more extensive service; and with the concurrence of the Monthly meeting, proceeded to fulfil a prospect he had of a religious visit to the meetings of Friends within the government of New York, and part of New England, and was favoured to return with the reward of peace. Thus diligently labouring in the work of the ministry, he was for many years much from home, visiting meetings in various places, particularly in Maryland, Virginia, and Carolina; where he experienced much close exercise and proving of faith and patience; but through the goodness and power of the blessed Shepherd of Israel, whose help is ever

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near for the support of his humble dedicated servants, he was carried through all, to the comfort of his own mind, and the satisfaction of his friends.

The prospect of making a visit to the churches in Europe being opened upon his mind, and meekly abiding under the weight of this exercise until it was ripe for the information of his friends, he was induced to spread it before them; and obtaining their unity and sympathy, he embarked, and arrived in England in the year 1794. Much deep and silent exercise was often his lot, but as resignation and patience were maintained, he was enabled to discharge what appeared to be his duty; and labouring for several years in the fulfilment of this arduous service, he experienced the near unity and fellowship of Friends in those countries, and came away in the enjoyment of peace, under a sense of the immediate protecting providence of Him, who is to his children a sure rock and never failing refuge. He continued mostly at home for several years, diligently attending the respective meetings of which he was a member, and also other religious services.

He was much devoted to the promotion of the cause of Truth and righteousness, and through the efficacy of heavenly love, was at times enabled to say, it was more to him than

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his necessary food; but being sensible of his various infirmities, he was frequent in inward retirement, and hence his mind became strengthened in watchfulness against those things which interrupt the aspiration of the soul towards the Fountain of everlasting life; being thereby made quick in the fear of the Lord, he increased in solid experience, and gradually advanced in the way and work of salvation. His example in silent waiting in our religious meetings was instructive, and in the exercise of his gift, it was evident that he had been careful to feel the putting forth of the divine hand, being at times eminently endued with a clear discernment of the states of meetings and individuals, and in the power of the gospel, was made instrumental to baptize many into deep contrition, through a heart-felt sense of their own condition. Thus, as a scribe well instructed into the kingdom, he brought forth out of the treasury things new and old, to the edification of the body and to the praise of its ever adorable Head.

His sympathy with the afflicted was often manifest; and the situation of those in necessitous circumstances peculiarly claiming his tender regard, occasioned his frequently bringing to the notice of his brethren, their suffering condition, that their benevolent endeavours might be exerted for their alleviation.

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He was so tender of the reputation of all, that he could not take the liberty of expressing any thing to lessen it, nor was he easy to hear others in such a practice.

He attended several sittings of our Yearly meeting in the Fourth month 1814, and was taken unwell the 21st. The disorder, though apparently not alarming at the commencement, in a short time greatly prostrated his strength: yet he was preserved throughout in much quietness and sweetness of spirit—was frequently pleasant and cheerful; his concern for the prosperity of Zion was still the prevalent engagement of his mind, and he often enquired how the Yearly meeting was advancing in its important business.

On the third day of his illness, a friend sitting by him expressed he felt a peaceful solemnity—he replied, "So do I; my mind is centred in quiet, peaceful resignation." On the next day those about him apprehended he was near departing, but reviving a little, he at intervals expressed nearly as follows; "This is the last piece of the garment that is to be worked up; and if I can be favoured to join the righteous of every generation, it will be enough." Again,—"Well, I do not know that I have much to say for myself; I leave it to the Lord, the Shepherd that sleepeth not by day nor slumbereth by night,

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who watcheth over his children and over his flock: again—"I hope that a righteous generation will be raised up and preserved as a seed;" and after a silent pause, added, "Oh, if we can but be favoured to take some of that love with us—the end crowns all—I have nothing to boast of; I have been baptized into many low places, and raised up again." He appeared disposed for more expression, but his bodily powers were so far gone as to render his attempt unintelligible; yet after a considerable time of silence, he uttered with much emphasis, "I will lead them." Soon after which he quietly and peacefully departed, the 24th of the Fourth month 1814; and we doubt not hath entered into rest, enjoying that crown of righteousness, which the Lord the righteous Judge, will give unto all them that love his appearing.

Testimony of the Monthly Meeting of Philadelphia, for the Southern District, concerning DEBORAH EVANS, *wife of William Evans.*

WITH a view to excite in the minds of survivors, and particularly the youth, a close adherence to the intimations of divine grace, we are engaged to preserve some account of this

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our beloved friend. In the early part of life, through the influence of company, she was drawn to partake of the vain amusements which with insidious plausibility are presented to ensnare the minds of unwary youth. But through the tender mercy of a gracious Creator, being brought to see the sinfulness of thus wasting the precious time allotted for a purpose unspeakably interesting to every rational being, she was induced to yield to those visitations of divine love; and as she kept close to the gentle operation thereof upon her mind, was strengthened to bear the cross, and became exemplary in plainness and simplicity. In this humble state, she was received into membership amongst Friends, about the nineteenth year of her age. A few years after her marriage, her constitution becoming very delicate, she gradually declined in health; and during her illness, was often favoured with an unshaken confidence, that the Lord, who had been pleased to draw her mind to the teaching of his blessed Spirit, would, as she kept thereto, be her never failing helper in every trying season, and support through all the conflicts of disease and death.

During the time of her sickness, she uttered many weighty expressions, some of which are as follows:—

Fifth month 1815.—A few friends being

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present in her chamber, after a time of silence, she uttered some expressions of thanksgiving for divine support, and then added, "Oh that I had the opportunity to testify to the greatness of the Almighty; and that it was in my power to impress on the minds of the young people the very great importance of giving up in early life; that the mind might have a foundation to rest upon in the time of trial, when the world is as nothing."

At another season she said, that some time back, upon hearing some parts of the New Testament read, respecting our Saviour, the query occurred, "What do I know of a Saviour?" and it was presently followed by the evidence, that she had felt a principle in her own mind, which had shown her what was right and what was wrong; and that as she attended to it, it would prove a Saviour to her—and then said, these expressions were brought to her remembrance, "To know thee, the only true God and Jesus Christ whom thou hast sent, is life eternal."

In the evening of the 19th of Sixth month, she broke forth in supplication thus: Oh great and glorious Lord, grant me patience that will carry even through the gates of death. Thou knowest that I have endeavoured to serve thee according to my measure; prepare for me, ac-

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cording to thy eternal goodness, a mansion of rest; and shorten the time, if consistent with thy holy will." After a few minutes, said, "In all my trials and deep afflictions, I have refreshing seasons."

On third-day, the 20th, in a time of great bodily suffering, she said, "I should consider it a favour to be removed in one of these spells, but I am resigned: it is my meat and drink to do his will;" and some time after expressed, "Well is it for me, that part of the work was done before such a time as this"—then after a solemn pause, she spoke in commemoration of the Lord's goodness, and in intercession,—"Almighty God! my soul doth magnify thee, and my spirit rejoiceth in thy salvation—Oh grant that I may receive daily a portion of thy holy everlasting patience.—I have known a principle within from early life which condemned for doing wrong, and led to do that which was right; and have been induced at eleven years of age, to leave my pillow with my cheeks bathed with tears, and on my little knees, pray that I might be a good child."

On the morning of the 23rd, "Oh, great and holy Being, be pleased to grant fresh supplies of thy patience: Oh hear the voice of my supplication; be near and uphold me, for I have none

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in heaven to look unto but thee, nor in all the earth in comparison with thee."

Next day being in great pain, she said, "Oh Lord, be near. Oh, grant me patience—let resignation be my constant theme. Thou art great; thou art merciful; thou knowest all my deep afflictions; thou wilt not try me beyond what I am able to bear; therefore let me bless and praise thee." A little while after—"Oh Lord take me to thyself. Oh Lord, how good art thou to me; my heart is filled with praises to the high God, who reigneth above with the Lamb for ever—Oh the sweet peace." In the afternoon she said, "That glorious presence is not withdrawn, but I believe is near to support my poor, tried, weary, tossed mind; not tossed with tempest, but weakness: and when it shall be his will to take me hence, I go rejoicingly: If I love and serve him, will he not keep his covenant? yea, most surely."

On the 25th, she said, "Praise the Lord, O my soul, bless his holy name; glorify him whilst thou art here; sing of his mercy and goodness, for they are very great." In the course of the night, a friend who was watching with her, observing, that she had indeed need of patience under her great suffering, and that it appeared she was remarkably supplied with it, she replied, "I am sensible of it, and it is a

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great mercy;" and continued nearly in these words: "I have much to be thankful for; I was visited in very early life, and was enabled to yield to the heavenly visitation. He has been with me all my life long, and does not forsake me in this closing period; but is graciously pleased, at times to qualify me under all my bodily sufferings, to commemorate his marvellous goodness, and to sing praises, high praises to his ever excellent name."

In the afternoon of the 27th, a few hours before her death, she said, "Praise the Lord: praise the Lord, O my soul; praise his great and glorious name. Lean upon him, that thou mayest know him to be thy support in the hour of deep conflict, and to receive thee into the kingdom of everlasting rest." After a little time, her close being near, she took leave of her near connexions present, and said, "Lord Almighty, receive my spirit. Now I am going; do not hold me," and departed between eleven and twelve o'clock at night, the 27th of the Sixth month 1815, in the twenty-eighth year of her age.

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Testimony of Woodbury Monthly Meeting, respecting JOHN REEVE.

THIS our beloved friend was the son of Joseph and Eleanor Reeve, members of Greenwich particular meeting, in Cumberland County, New Jersey. From accounts received, he was born in the Fifth month 1727, and his youthful time of life was marked with sobriety, and circumspection of conduct and conversation. He settled within the verge of the above mentioned meeting, and early became an active and exercised member thereof. As he advanced in life, by being obedient to the manifestations of light and grace, about the twenty-eighth year of his age, he came forth in the ministry, to the satisfaction of Friends.

It appears that at different times, in gospel love, he visited the meetings of Friends in New England, New York, Pennsylvania, and New Jersey generally; and some of the meetings in the Southern States. In the year 1793 he removed to reside within the compass of this meeting, where his upright example, reverent waiting and gospel labours amongst us, have been impressive on many minds.

The latter part of his time, he frequently expressed, that he had served a gracious and good

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Master; and was often engaged in religious communication to his family and those about him. He appeared to be quietly waiting for a release from his bodily afflictions, which he bore with remarkable patience and resignation.

A few days before his departure, after saying, "I believe I shall not continue many days and perhaps not many hours," he expressed a desire to see the family together once more; who being called into the room, he spoke nearly as follows:—"I feel my bodily strength weakening fast, and the lamp of life nearly extinguished." And after speaking affectionately to his wife, said, "Dear children I have endeavoured by precept and example to discharge my duty faithfully towards you. I have often interceded with fervent prayers to the Fountain of all good, on your behalf. Dear children live in love; live in love and harmony one with another: be kind and affectionate to one another: you have often been a comfort to me: I commend you to God, and the word of his grace." After which he seemed to revive a little, and some time after said, "I may continue perhaps a few days longer; but if it should be the Lord's will, I should be glad the time was come to be released. I am not afraid to die: what I am, I am by the mercy of God." And to his wife he said, "I have prayed that I might have an easy passage,

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which I now believe will be granted. My sufferings have been great, but they are nearly over."

The evening before his death he appeared fervent in prayer, though scarcely intelligible; but "O Lord my God," and "the dear Redeemer," were several times distinctly heard. He continued until ten o'clock next morning, when he quietly departed, the 4th of the First month 1816, in the eighty-seventh year of his age.

A Memorial of Buckingham and Solebury Monthly Meeting, concerning OLIVER PAXSON.

THIS our beloved friend was born in the township of Solebury, Bucks County, Pennsylvania, in the year 1741; and by obedience to the visitation of divine kindness, became an active and useful member of religious society; diligent and punctual in the attendance of meetings and all other religious appointments, from his youth. And being zealously concerned for the cause of Truth, and possessing a sound judgment, was serviceable in the affairs of society, in which he stood as an upright pillar.

During several years of the latter part of his life he was much afflicted with an asthmatical complaint, which with some other infirmities so

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enfeebled him as to confine him much about home; yet he exerted himself to get to his own meeting, though often in great weakness; frequently observing, "I never feel better than when assembled with my friends for the purpose of solemn worship. There may yet be much for me to suffer, and I have need to lay hold of every means of renewing my strength."

At one of the last Quarterly meetings of Ministers and Elders which he attended, he was engaged feelingly to excite Friends to an increasing dedication of heart; and in an especial manner, that they labour to feel and maintain the unity of the one Spirit. He also attended the meeting for business; and on his return observed, "I felt strong desires to sit with my friends once more in a Quarterly meeting at this place, and though it has been accomplished through much bodily weakness, I feel thankful I was there."

For several weeks previous to his close, he was much confined to the house; suffering, most of the time, extreme pain, from a disease in his limbs, and an increased difficulty of breathing, which prevented his lying down; yet his mind retained much of its wonted vigor and deep interest in concerns that related to the Society at large. On taking leave of some friends who had called to see him, he said, "My love to the

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cause remains strong, and my intercessions are at times fervent, that the work of the gospel of peace may go on, to the hastening of that day, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea." To some friends who expressed a concern at seeing him suffer so much, he replied, "I have received good at the hand of the Lord, and shall I not receive evil:* nevertheless, I value the sympathy of my friends, and desire that my afflictions be not lightened, or cut short, before the work is done; but that I may be strengthened to wait in resignation, till my change come." And, though a large portion of bodily suffering was meted to him near his close, yet he was favoured to feel the earnest of his petition, his mind being mercifully sustained to the end—sometime before which, he expressed to a near friend, that an undoubted evidence had been vouchsafed to him, that his name was written in the Lamb's book of life. He continued to decline till the afternoon of the 29th of the Tenth month 1817, when he quietly finished his course.

* Job ii. 10.

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Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning SAMUEL SMITH.

THIS our dear friend was born in Bucks County, Pennsylvania, the 2nd of the Fourth month 1737, old style. His parents, Robert and Phebe Smith, were worthy members of our religious Society. His father dying when he was about eight years of age, the care of his early education devolved on his mother, who appears to have been conscientiously engaged to discharge this important trust; and her pious care for his preservation seems to have made a strong and durable impression on his mind.

In a memorandum left by him he observes, "I was favoured to have a mother who laboured in much love not only to counsel but to restrain from evil; and sometimes, when the effect was not so obvious as she could wish, she would be engaged in fervent prayer that her counsel might be as bread cast on the waters that might be found after many days."

Submitting to the humbling influence of the power of Truth, he was, even in early years, preserved in a good degree of innocence.

Being of a delicate constitution and unable to

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engage in any laborious occupation, he removed to this city, and about the year 1763 married and settled.

He was one of those who early felt drawn to bear a testimony against the free use of ardent spirits, and the sale of that article being connected with the business in which he was engaged, it became burthensome; and dwelling near the preserving principle in his own mind, which redeems from a selfish spirit, and inspires not only with love to God, but love to our neighbour, he was strengthened to relinquish the prospect of present gain for the more enduring riches of a quiet and approving conscience.

About the year 1770, having passed through many deep preparatory baptisms, he was concerned to offer a few words in our public meetings as a minister; and by abiding humble and watchful, he grew in his gift; and in obedience to the clear openings of duty, was frequently engaged in religious visits to various parts of this continent. In these engagements he was particularly cautious that his example and deportment might be consistent with the awful station of a gospel minister.

Having for a considerable time been exercised with an apprehension of duty to visit the churches in England, and the concern increasing

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in weight and clearness, it was so matured in his own mind, that in the First month 1789, he spread it before this meeting for its solid consideration; and having the near sympathy and unity of his friends with his prospect, he shortly afterwards embarked on that service; and returned to his family and friends in the latter part of the year 1791, bringing satisfactory testimonials of his gospel labours in that nation.

After his return he continued to be much dedicated, both at home and abroad, in endeavours to promote the cause of Truth and righteousness.

Being endued with a sound judgment, and observing great care and caution in his movements, he was qualified for a useful labourer in meetings for discipline.

In the year 1799 he again yielded to a concern which had rested some time on his mind, to visit Friends in Great Britain and Ireland; and having the unity and approbation of his friends, he embarked on this weighty service in the Fifth month 1800, and returned in the Eighth month 1801, having, as he expressed, "through divine favour, been enabled to perform this visit to the great consolation of his own mind."

In his various journies on Truth's account, he was careful to keep so near his guide as to

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be preserved from exceeding the limits of his concern, or continuing longer from home than the clear manifestations of duty required; being tenderly solicitous that the ministry should in no respect be burthensome.

In his temporal concerns he was a good example of moderation, living within the means he possessed, and cautious not to let his mind out in undue pursuit of the things of this world; thus avoiding those anxious cares which tend to disqualify for faithful attention to religious duties.

Experiencing through a long life the preserving power of the divine principle, he was frequently concerned to bear testimony to its efficacy; and in a small memorandum states,—"Now in the seventy-seventh year of my age, I think it right to subscribe my firm belief to the sacred truth, that obedience to the dictates of the pure, holy Spirit, brings peace and happiness; but disobedience, reproof, correction and trouble—this I have found to be the case through the whole course of my life: and I think I have had this further evidence of the benefit of regarding this divine monitor or principle within, that where I have attended to its secret intimations, even regarding temporal pursuits, I have never been suffered to go very deep into perplexing entanglements. Thus

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safety and happiness will be its blessed effects, both as it regards this life, and no doubt, that which is to come. If I have been favoured to pass through seventy years of life with less difficulties and embarrassments than many others, I attribute it to that degree of attention I have paid to this inward monitor; and the greatest perplexities I have ever been in, have been by neglecting or disregarding it.—Having looked over the foregoing, now in the seventy-eighth year of my age, I can afresh subscribe to the truth of it, and have a comfortable hope that I shall be favoured to lay down my head in peace with the supreme Judge and with all men."

His bodily weakness increasing, he was prevented from going much from home, but his love for the cause and testimonies of Truth continued unabated. Having settled his outward affairs, and looking towards his final close, he gave directions concerning his funeral, requesting that no public invitation should be given in any meeting, and that his connexions at a distance should not be sent for; observing that he had long been grieved with the great parade of funerals in this city, amongst Friends as well as others, and with the entertainments of some in the country at the houses of the deceased, after the interment.

He continued gradually to decline in health,

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yet to those who visited him he appeared cheerful, and his conversation often conveyed deep religious instruction.

Towards the latter end of the Eighth month 1817, he was confined to his bed, and passed through much bodily suffering with exemplary patience; observing, on the evening before his close, "All I can now do is to desire patiently to endure my portion of sufferings, until it shall please the Master to release me;" adding, "I have not ability now to look into my heart, and my accounts there, but I feel a confidence that mercy and peace will attend me." In the morning of the next day, the 1st of the Ninth month, he quietly departed this life, in the eighty-first year of his age.

Testimony from the Monthly meeting of Philadelphia, for the Southern District, concerning HANNAH FISHER.

SHE was the daughter of Thomas and Mary Rodman, and was born in Newport, Rhode Island, in the Fourth month 1764. Her father dying when she was very young, the care of a large family devolved upon her mother, to whose exemplary and judicious deportment, our dear friend has often made grateful acknowledgment. This maternal care, co-operating with the ten-

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dering impressions of divine love with which her mind was early visited, became the means of her preservation in much innocence. Being married in the year 1793, she became a member of this Monthly meeting, and through the renewed and humbling baptisms of the divine Spirit, was qualified for usefulness therein. In the year 1800, after a season of deep exercise, she came forth in the ministry, and being faithful in the little, experienced an enlargement in the gift, to the comfort and refreshment of many. From the general tenor of her conversation and the savour of her spirit, it was evident, that having received with meekness the engrafted word, and abiding patiently under its influence, she was enabled to bring forth good fruits,—hence flowed, as streams from their proper fountain, her exemplary deportment; her care in frequently reading the Holy Scriptures in the family; and the faithful testimony which she bore to that plainness and simplicity which our Christian principles lead into—frequently expressing her thankfulness that she had been enabled to be faithful therein; adding, "I have often felt the cross in it, but it has been to me a great means of preservation."

Her sympathizing spirit was often drawn to visit the afflicted, and qualified to speak a word in season to the weary. To the poor she was

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a liberal, judicious, and feeling friend. Her illness was short, but the result was not alarming to her. For several days previous to the solemn close, she was at various times engaged in expressing to the different members of her family and other friends, lively exhortation, tender acknowledgment, or pertinent remarks on the necessity of being prepared for the final change. To a friend sitting by her she said, "I have desired that my children may give up in the morning of their day, and join hand in hand with the faithful labourers in the Lord's vineyard;" adding, "I feel nothing in my way. I feel thankful in my bed of sickness, that I have given up in the cross to my natural inclination, having been favoured to keep the furniture of the house and my clothing plain and simple." At another time, addressing her children, she said, "Live in love, my dear children, may you all live in love; it will sweeten every bitter cup; there is no comfort without it." Again, "All is done, all is done; I feel so resigned, so sweet, I feel as if I were already in heaven." At another time said, her illness had been a time of suffering to the body but not to the mind; that all was comfortable there; adding, "What a mercy! that when the poor body is in suffering, the mind should be preserved in such tranquillity." Her affliction of body appeared to be

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great; and she once expressed, she thought a part of it might be on account of survivors, that they might see it would not do to put off the day's work until the evening; that it was enough then to have bodily suffering. In the night previous to her close, she said, "Lord I love thee; Lord thou art with me: I love thee because thou hast heard my supplication. Bless the Lord, O my soul!" About an hour before she ceased to breathe, she sweetly expressed, "The Lord is with me;" clearly conveying to the minds of those present, her resignation to this allotment of unerring wisdom, and her thankful sense of his supporting arm under it.

She died the 12th of the Ninth month 1819, in the fifty-sixth year of her age.

Testimony of Burlington Monthly Meeting, concerning GEORGE DILLWYN.

BELIEVING that it may have an animating effect on the minds of survivors, we feel engaged to prepare some account of this our dear deceased friend.

He was born in Philadelphia, the 26th of the Second month 1738, old style, of parents members of the Society of Friends: and being at an

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early period of his life deprived of the tender care of one of them, this loss was supplied by the Shepherd of Israel, in qualifying the surviving parent, who judiciously retained her influence in his affections, to watch over him with maternal tenderness for the welfare of his immortal part; and in the course of time, she was favoured with the comfort of beholding a son dedicated to the Lord's service.

In early life he appears to have had a strong propensity to the vanity of dress and amusements often incident to youth; but through adorable goodness, the ground which his pious parent had laboured to prepare, was not, by the heavenly Husbandman, left unproductive, for he became qualified to bring forth much fruit.

He was engaged in mercantile pursuits for some years, which terminated in disappointment and loss; but such was the integrity of his mind, that he carefully retrenched his expenses, so that no man suffered loss by him. Thus, through the renewed visitations of divine grace, which led him to do justly, love mercy, and walk humbly, the strong will of man was so far subjected to the humbling power of Truth, that his afflictions were productive of a blessed effect. Having experienced in a degree his robes to be washed, he was called to the work

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of the ministry, and appeared therein about the twenty-eighth year of his age.

Endowed with a comprehensive and penetrating mind, which being sanctified by the great head of the church, he was made eminently useful in promulgating the glad tidings of the gospel of peace extensively on this continent; and being earnestly engaged to keep his eye single to the pointings of his divine Master, who had called him to the work, he felt drawn to pay a religious visit to parts of Great Britain, Ireland, Holland, Germany, and the south of France. Having obtained certificates of free concurrence from the respective meetings of which he was a member, he embarked in the year 1784, and continued to be engaged in that service, much to the satisfaction of his friends in Europe, as appears from ample testimonials produced by him on his return to his native land in 1791.

Our beloved friend remained a member of this meeting, holding up an instructive and animating example of dedication to the work of the ministry, until the spring of 1793; when, apprehending it to be his religious duty, he removed with his wife to reside in Great Britain, having obtained from his brethren here a certificate for that purpose. During his stay there it appears he continued to labour, as he was furnished with ability, to the edification of the churches. Feel-

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ing his mind released from further service in that country, he returned to Burlington in 1802, with a satisfactory certificate, where he continued to reside until the close of his useful life; and having been as a faithful servant, diligent in the morning and meridian of his day, he was permitted to pass his declining years much in retirement, seldom going from home, yet with exemplary care attending with his family the particular meetings of which he was a member; saying, that "he did not find his meetings did him much good, if he could reflect upon having left any person in his service unnecessarily at home."

In his private life he was a bright example; daily evincing a concern to live near the spring of divine grace; and in social intercourse with his friends, he was remarkable for the sweetness of his spirit and conversation. He had been unusually exempt from bodily pain even in advanced age, until the 3rd of the Second month 1820, when on his way to meeting, the ground being covered with sleet, he fell and fractured the hip bone. The attendant pain being very distressing, and every exertion failing to afford relief, a state of deep suffering ensued; his exercised mind was tempted, tried, and afflicted, as he expressed, beyond what he had ever before known, and his concern was, that he might be

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enabled to wait in deep abasement until light should arise upon his dwelling. Thus he past nearly five months of great bodily suffering, and seasons of close mental conflict, through all which, the Christian character shone with brightness; and although the general clothing of his mind was baptism and exercise, yet it was grateful to observe, within the last two or three weeks of his life, acknowledgments of consoling relief. At one time he expressed, "I find there is a comfort over which disease has no power." And at another, after a favoured opportunity of religious retirement, "Now I am prepared to adopt the language—Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

For some days before his close, his frame being much weakened by continued pain, he was confined mostly to his bed, often desiring to be kept quiet; he was evidently engaged in secret intercession; and expressed his belief that there was a mansion prepared for him.

The morning of the 23rd of Sixth month he lay quiet, being less affected by pain; a little after noon he reposed to sleep, in which state, without any apparent motion except a slight movement of those lips which had lately been

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employed in acknowledging himself a monument of divine mercy, his spirit was released.

How instructive is the contemplation of such a life, extended to more than eighty-two years, the greater part of which appears to have been abstracted from worldly pursuits, and dedicated to the noblest of purposes, replete with the desire of gathering souls unto God, and expanding with Christian benevolence to the whole human family.

His remains were interred in Friends' burial ground in Burlington, the 25th of Sixth month 1820.

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MEMORIALS

CONCERNING

DECEASED FRIENDS,

MEMBERS OF

The Yearly Meeting of Philadelphia.

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Kennett Monthly Meeting, concerning RACHEL BARNARD.

THIS our beloved friend was the daughter of Ephraim and Elizabeth Wilson of Londongrove township, Chester county, from whom she received a guarded education; and being brought, through the inshinings of Divine light, to see the necessity of great circumspection in dress and deportment, she was enabled to bear the cross in early life, and to be an example of plainness and sobriety.

Having experienced that peace which is the reward of well doing, and patiently abiding under the Lord's forming hand, she came forth in a lively and acceptable testimony about the twenty-third year of her age; and taking heed to the gift received, became a well qualified minister of the Gospel. After her marriage, she became a member of this meeting, and being endued with sound judg-

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ment, was engaged in our meetings for discipline that the testimonies of our religious Society might be preserved on their primitive ground. Although of a tender constitution, having the unity and sympathy of Friends, she devoted much of her time to the service of Truth; visiting the meetings generally on this continent to the satisfaction of the visited. In the course of her travels, as well as at other times, she was well qualified for service in families, and sometimes intimated she felt but little freedom to go on formal visits. On returning from one of her latter journeys, she expressed to some Friends her thankfulness for having been so mercifully supported; and appeared anxiously concerned to perform what she believed was required of her, while bodily strength would permit. Under declining health she attended the Yearly Meeting at Baltimore, and some of its constituent branches, much to the relief of her own mind, and to the satisfaction of Friends; and soon after being confined to her bed, expressed thankfulness that she had been favoured to reach her outward habitation with a peaceful mind; intimating a belief that she might now be released from such exercises, and that her time was hastening to a close. Her bodily affliction being great, she appeared desirous to be released, if it

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was the Lord's will: and feelingly expressed, "'by Grace ye are saved, through Faith.' I have often thought if that could be fastened on the minds of the people, as it is on mine, they could not dwell at ease; though they might swerve to the right hand or to the left; but there would be a coming back. And while I sympathise with the rightly exercised in their many trials and deep baptisms, I exceedingly lament the situation of those that are, as it were, half Jew and half Ashdod."

On the morning of her decease she expressed an apprehension that she had passed the last night of her sojourning here. And at a time of much extremity said, "gracious Father, please to grant me a little rest;" which she mercifully experienced. After this, in a peaceful manner she expired, the 16th of Eleventh month, 1820, in the 40th year of her age.

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Testimony of Haddonfield Monthly Meeting concerning our beloved friend RICHARD JORDAN.

IT appears from memorandums which he has left, that he was born at a place called Elizabeth, in the county of Norfolk and colony of Virginia, the nineteenth of the Twelfth month, 1756, and that his parents, Joseph and Patience Jordan, were members of our religious Society. His father being much from home on business, and his mother dying whilst he was quite young, his education was so far neglected, that he was but a few times at a religious meeting of Friends, until he was twelve years old. But the watchful care and unspeakable mercy of the Lord, was manifested in the tendering visitations of his holy Spirit, exciting awful impressions on his mind respecting a future state; and raising at times fervent desires after an inheritance among the spirits of the sanctified in heaven, when time to him should be no longer. But not keeping close to this religious exercise, the tendering sense of Divine goodness became much effaced, his mind alienated from the source of all true comfort, and his feet with avidity were tracing the paths of temptation and lying vanities. In this condition it pleased

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the Shepherd of Israel renewedly to bring him under a deep sense of judgment and condemnation for sin; and as he patiently and humbly abode under this refining baptism, though at times tempted to give up all hope of ever attaining to a state of acceptance and peace, he was, through great mercy, enabled to surrender himself into the hands of his all-sufficient Redeemer, and brought into a living and heartfelt experience of reconciliation to God, through Jesus Christ our Lord.

Being married and settled in North Carolina, and having passed through many deep and various baptisms, with an awful impression that he was called to the ministry, and at times a sensible feeling of the Divine hand putting him forth therein, which he strove to avoid; he was, in the twenty-fifth year of his age, enabled to resign himself to the disposal of the blessed Head of the church, and strengthened to express a few words in a small meeting of Friends; which yielded indescribable peace to his hitherto oppressed and afflicted soul. His appearances in the ministry were for a long time small, and not frequent; his mind being covered with a fear and dread lest he should shoot out into branches, and not truly know an establishment in the root of immortal life. He kept much at home, except attending his own yearly meeting, and

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some neighbouring meetings in Virginia, and also travelling on foot in religious visits to some places in North Carolina. Being faithful in the little, his qualification for further services became enlarged, and feeling a religious concern to visit the meetings of Friends in the northern and eastern states, he opened the same to his friends, and in the Third month, 1797, obtained certificates of their unity, from the monthly and quarterly meetings of which he was a member. His visit to those parts was attended with the savour of Divine life, and as a messenger of Christ his fervent labours in the ministry were made effectual to the quickening of many minds, and to the real edification of the church. Some time after his return from this journey, his mind being often greatly reduced and humbled, a prospect of extensive religious service in foreign parts was weightily spread before him, which, through holy help, he was enabled to give up to; and in the Second month, 1800, after receiving the requisite certificates, he left his residence with a humbling sense of the Lord's hand upon him; and soon after, embarked at New York in a vessel bound for England. Being strengthened to complete his visit with much acceptance and in the unity of his Friends, to most of the meetings in Great Britain and Ireland, and also to

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several parts of the continent of Europe, where he experienced many remarkable preservations, and signal interpositions of Divine Providence, he returned to America in the Tenth month, 1802. After the lapse of several months, believing himself called upon to reside some time in Connecticut, he removed with his family to Hartford, in that state, in the year 1804. Whilst an inhabitant there, he paid several religious visits to distant meetings; and in 1809, being satisfied that it would be right for him to leave those parts, and again change his residence, he spread the same before his Friends; who after due deliberation, signified their unity with his prospect; and he accordingly came and settled within the limits of this monthly meeting. His time for several years was much occupied in attending to the services of our religious Society, and in performing some religious visits. In the management of his temporal affairs, he was remarkably cautious of entering into engagements or contracting debts, lest through any unforeseen occurrence, an honourable and punctual discharge of them might be improperly delayed or prevented, and a blemish be thereby brought upon the cause of Truth, which to him was more precious than any earthly possession: this guarded circumspection was so strictly maintained, that, making

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his wants few, he rarely had any unsettled accounts on hand.

Being devoted to the service of his heavenly Master, he was made an able minister of the gospel; and though at times, in the beginning of his communications, he might seem to the superficial observer, to move on in weakness, yet to the truly gathered spirits he was felt to be exercised in watchful care not to proceed faster or further, than as the great Shepherd of the sheep was pleased to lead along, in the openings of the divine gift. His reverent humble waiting, and deep exercise of spirit, in his silent sitting in our meetings, was instructive, and at times had a reaching effect upon the minds of those around him; and when put forth to speak to the people, it was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; baptising the audience, and clearly opening to individuals their states and conditions, showing with indubitable certainty, that the pathway of peace and salvation was through the effectual operation of the cross of our Lord Jesus Christ.

In the Third month, 1825, he met with a close trial in the death of his beloved wife, which he bore with exemplary resignation.

In the Eighth month, 1826, returning from a visit to Salem Quarterly Meeting, held at Wood-

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bury, and conversing with a friend in allusion to a visit he had lately made to Friends in Philadelphia, he expressed the great peace and satisfaction he felt in recurring to it; emphatically said that it would be his last visit, and appeared settled in the conviction that the happy period of his release from the trials of time was near at hand. In a few days after this, he was taken unwell; and in this his last illness, which continued about two months, he had much conversation with several of his dear and intimate friends, upon the present state of our religious Society, earnestly declaring as his belief, that all those who were led by the Spirit of Truth, would feel themselves constrained to acknowledge all that is recorded in the Holy Scriptures, concerning the coming, the sufferings, and offices of our Lord and Saviour Jesus Christ, as he appeared in the flesh at Jerusalem. He several times declared as his firm conviction at that awful period, that however painful the present state of things was, to the sincere followers of the Lamb, yet he fully believed it would be made the means of purifying the Society of much of its dross; and that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion. He had seen (he said) that the Lord would take the cause into his own hand, and none should be

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able to hinder him: that those of this Society, who had been highly favoured, but who had turned their backs and forsaken Him, would be cast out, and others brought in, who would stand for the honour of his great name, and for his cause in the earth.

On the 16th of the Ninth month, a friend calling to see him, he intimated that he thought his recovery very doubtful, considering his age, and the great prostration of his strength; but he several times remarked that 'he had no will but the Lord's will.' He expressed with much feeling and deep sorrow, his concern for those, who, by giving way to their creaturely wisdom and carnal reasoning, have departed from the Christian faith. With much emphasis he said, "Oh, what will those men do, that deny the divinity of our Lord and Saviour Jesus Christ! what refuge will they have at such a time as this; on a sick bed—O, what will become of them!" —Once he said, "I would not be in their state for any thing in the world." He intimated that during this sickness, he had much opportunity for reflection, both by day and by night; and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation, which, added he, is by the mercy of God, through the merits and the grace of our Lord Jesus Christ. Then he said with much

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emphasis, "My hope, my only hope for salvation, is in the mercy of God, through the merits of Jesus Christ." These, or words nearly similar, he repeated several times during the course of the conversation. He enlarged very instructively on the ground of this his hope, and the great stay and comfort it was to his mind:—"Oh," said he, "I would not give this hope in the mercy of God, through Jesus Christ, for the whole world." He then proceeded to relate, how, during that illness, many Scripture passages, both out of the old and new testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine love for the restoration of poor fallen man, and the salvation of sinners.—After setting forth the fall of man, through the temptation and subtlety of satan, and his aspiring above the station appointed him by Divine wisdom, he proceeded to open some of those passages, beginning with the promise of the seed of the woman, that should bruise the head of the serpent; and enlarging upon many scripture testimonies showing that this Seed is Christ, even He who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, an Advocate with the Father, and Mediator between God and man. He enlarged upon what faith in God, and in our Lord

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and Saviour Jesus Christ, had done in every generation; then emphatically said, "This is also my faith, and I shall die in it, as I have lived, hoping in God's mercy, through our Lord and Saviour Jesus Christ."

On the 18th of the month, being alone with a friend, he entered into conversation on the present state of Society, and remarked, that there were many under our name, who had made a mere profession, but had never been convinced of, nor yielded obedience to, the principles and doctrines of Friends; and it was no marvel if such were carried off with unsound notions. He said, he believed it had been permitted, in order to manifest such as these, but he was firm in the faith, that the ancient doctrines and principles of the Society, as set forth in the Scriptures, would prevail; and all those who were building on Jesus Christ, would be preserved, amid all the storms and commotions that now agitated the Society; and it would yet arise and shine in more of its ancient beauty than many now living have ever seen it; adding, "I may not live to see it, but there are some of you that will." He remarked to a friend who called to see him; "It is a satisfaction to reflect that my outward concerns are all settled." After a solemn pause he added, "I know that I am a poor creature, and have nothing to de-

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pend on but the mercy of a gracious God, through Christ Jesus my Lord. Oh, these poor things that are trying to do away all belief in the authenticity of the Scriptures, and in a Saviour, what will become of them! No other foundation can any man lay than that which is laid." His bodily sufferings were at times great, but he was preserved in patience and resignation to the Divine will; and several times he ejaculated with much earnestness, "Oh, blessed Saviour! Oh Lord Jesus help me;" evincing that his dependence was placed upon the Physician of value.

A few days before his decease, he remarked to a friend, that the crisis had not been shown to him, when he should be taken; but from the way he felt, he thought it could not be much longer. The friend intimating that she supposed he thought he should not recover, he answered, "I leave it all to Him who knows how to order all things for the best. I have no desire but that his blessed will may be done."

On Sixth-day, the 13th of Tenth month, he became much worse, and about three o'clock on Seventh-day morning, the approaching change was apparent. He was in much suffering until about ten o'clock, when the conflict seemed to be nearly over; and breathing shorter and shorter, he quietly and calmly departed, about

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a quarter after eleven o'clock, that forenoon, in the seventieth year of his age, being a minister about forty-five years.

A Testimony of Shrewsbury Monthly Meeting, concerning HANNAH H. HARTSHORNE.

"Blessed are the dead who die in the Lord." Believing this language applicable to the subject of the following memorial, we are desirous the account may have a useful effect, particularly on those in early life, and encourage them to prize every visitation of Divine love and mercy, and dedicate their hearts to the cause of their Redeemer.

Hannah H. Hartshorne, daughter of John and Hannah Hartshorne, in very early life evinced a tenderness and feeling under religious impressions, a sense of Divine love and mercy, and a desire to be of the number of those children of whom the blessed Saviour testified, "of such is the kingdom of heaven." Her natural disposition was lively and active; hence she often felt the restraints of a guarded education to produce a cross to her inclination, particu-

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larly in an attire consistent with our profession.

It appears from her diary, that it was her practice from twelve years of age, to retire to her chamber, there in secret to hold communion with Him who had touched her heart with his love, entering into close scrutiny how she had passed the day. A painful disease confined her to the bed about three years—two of which she was deprived of the use of nearly all her limbs—attended with acute protracted suffering, which she was enabled to bear with patient resignation, acquiescing in the trying dispensation, from the full persuasion it was permitted in best wisdom; saying, "I believe if I entirely resign my own will, that power that has been with me, will continue with me to the end of my pilgrimage; if it is not presumption in me to say so."

The following is extracted from her diary.

"Can I be grateful enough for the many blessings I daily receive from that good Hand, which has been near me. Poor and unworthy as I am, my Heavenly Father is mindful of me, and has graciously condescended to sweeten the bitter cup of suffering, which in mercy He has seen meet I should drink of. And although at times grievous to be borne, I believe my afflictions have been blessed to me many

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ways; they have had a tendency to wean me from the world, and stain the enjoyments thereof in my view. O, that all my young friends knew the incalculable benefit arising from an early dedication of ourselves to the Lord; we can never begin too soon to prepare for death. I now see there is more real enjoyment in humbly submitting to His will concerning us, than in all the pleasures of this world, which soon pass away, and will never afford peace of mind. May others see the Lord's hand in my illness; the marvellous loving kindness of my God, who has wonderfully been my support."

On the state of Society, she notes: "Seventh month, 19th, 1827. This is a scattering time in our Society; many who were once as waymarks amongst us, have turned aside, and widely departed from the true faith, from the path trodden by our primitive Friends, who suffered persecution hard for flesh and blood to bear; but through all they continued stedfast in the truth. How different in the present day! those who have departed and separated themselves from the Society, are trying to draw the young and inexperienced into their views on important and solemn subjects. Oh, may they be brought to see their error and repent, ere it is too late. The young people are much to be

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felt for; may they be able to judge rightly." She was frequently introduced into great poverty of spirit, which brought her mind into close exercise, and being of a retired, diffident disposition, this led into fear, lest she had offended her heavenly Father. She could not trust to former experience, nor live on the manna of yesterday, but desiring daily bread, sought it where it was to be found; enduring without a murmer, all that her gracious Redeemer was pleased to appoint for her purification and refinement; saying, "if it is the will of my heavenly Father, I think at times I could cheerfully suffer (if possible,) more than I have already gone through; but when He is pleased to say it is enough, I shall be thankful, though I know it is an awful thing to die;" adding, "I am a poor creature, but I feel quiet, and hope it is not a false rest. I have nothing of my own to trust to, but the grace and merits of my blessed Saviour, who has done much for me." Giving some directions and messages she added; "live so as to prepare in health for such a time as this; read the Scriptures; I have found great comfort in reading them, though I sometimes could not feel that, I have at other times felt, but it now affords me satisfaction. How different things appear on a sick bed! Many opportunities I have not improved. I am

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sorry for not having been careful enough when at meeting to have my mind engaged as it ought to be. Now I feel the privilege of attending meetings; Oh prize it." She spoke of her dissolution with much tranquillity, saying, "I believe my death will be without a struggle. I feel it will be peaceful; and that you will be spared the trial of seeing me suffer at the last." At another time, "how dreadful it must be to feel distress at such a time as this; what can be equal to it!" Again, "It is through the crucified Emmanuel I hope for acceptance; I have done nothing to merit the favour. I have had a bitter cup, but it has been sweetened to me. I have not had one pain too much; sweet peace has followed taking up the cross. Many things were a cross to my inclination, but I endeavoured to be faithful, and have been rewarded. Dress is trifling; I have considered it so since being sick; it is vanity—the world and its follies. Oh, if the light becomes darkness, how great is that darkness. It is necessary to have oil in the vessel; be ye also ready, for at such an hour as ye think not, the Son of Man cometh. As my bodily powers weaken, I am stronger in the inner man." Desiring to hear a chapter read, she said, "Oh, the prospect I have had this morning of the happy state. I want to go to join in singing praises and

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thanksgiving. I long to enjoy what I have been favoured to see. It is a foretaste, but it is almost too much for any clothed with mortality to feel. What is to be compared with a happy eternity!" Having passed through an exercising season of mental conflict, she broke forth: "Rejoice with me, I have had a sweet prospect of angels, to carry me to the bosom of my Saviour. I have seen a white robe and a new name: it fully compensates for all my sufferings. I long to be gone." Some days after, she was heard in a feeble voice to say, "receive me into thy kingdom; Oh, the quiet and sweet peace. I only asked for the lowest seat, and the arms of my Saviour are open to receive me!" Three weeks previous to her dissolution, the power of articulation entirely ceased, leaving her senses unimpaired; and at the same time all pain left her. At this period, herself and friends apprehended her close was near; a clear prospect seemed given her of entering into rest, and that a crown awaited her; which she intimated in an impressive manner, with a countenance composed and pleasant. But in unsearchable wisdom she was again deeply tried in body and mind; yet it was evident that the Everlasting Arm was underneath. She intimated (by writing,) that she had been too anxious to be released, to enjoy the rest she had

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a prospect of, but now felt peace in being resigned to life or death; adding, "I believe it is not entirely on my own account I am continued in suffering." At another time; "As much as I suffer, I would not change my present situation for any thing in this world, for what is it to me now? I feel nothing in my way. Let not the world, nor the things of it ever stand in the way of duty; the cross must be borne, if we expect to obtain the crown." Thus continuing in unshaken faith on the one sure foundation, Christ Jesus, the Rock of Ages, until it pleased infinite wisdom to release her spirit in the manner she had a prospect of, being favoured to experience a mitigation of bodily pain, and relieved from exercise of mind, some time before her departure, she appeared centered in a calm, patiently waiting her change, the prospect continuing of an admission into those enduring mansions, where it is believed her "treasure was laid up." A few hours previous to which event her speech returned, and the last expression she was heard to utter, was "resignation." Soon after, (about the hour she had mentioned,) without apparent suffering, she sunk as in a slumber; and gently breathed her last, the 6th of the Fifth month, 1828, in the 23d year of her age.

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A Testimony of Kennet Monthly Meeting concerning our Esteemed Friend JOHN PARKER.

He was born in Wilmington, (Delaware,) in the year 1748, and had a birthright in the Society of Friends. By the death of his father he was deprived at an early age of his parental care. About the 14th year of his age, he was put apprentice within the verge of London Grove meeting, which he sometimes attended; and has often been heard to mention the many heart-tendering seasons he there experienced, under the baptising ministry of divers Friends, whom he ever after had in grateful remembrance. Being of a sprightly disposition, and under but little restraint, no lasting impression was then manifest, but no doubt it was as bread cast upon the waters, found after many days. He served out his apprenticeship with reputation.

About the 26th year of his age, he entered into the marriage state, and settled within the verge of Kennet particular meeting, to which he belonged until his decease. Not long after his marriage, a time of great commotion overspreading our country, he was brought into deep exercise; having but little to support his family, but what he procured by his own indus-

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try, he was made willing to put his trust in that power which clothes the lilies and feeds the sparrows. It was about the 28th year of his age, that it pleased the Lord, in the riches of his mercy, to visit the mind of our dear friend with the powerful influence of the Holy Spirit, bringing his strong will into subjection, and sanctifying for the Master's service, the talents with which he was endowed. It was then he believed himself called to the solemn office of a Gospel minister. This, to him, was a humbling dispensation; saying he felt so poor, so little, and uninstructed in the work of religion, that he could hardly esteem it possible that the Almighty would condescend to make use of so unworthy an instrument, for the promotion of his holy cause. His first appearance was in few words; and continuing in faith and patience, he grew in the Divine gift, and for many years was a faithful and able minister of the Gospel; though not in the words which man's wisdom teaches, but in the simplicity and power of the Holy Spirit, to the edification and comfort of many.

He was enabled to bear with meekness, a firm and unshaken testimony against the shedding of human blood, and to the coming of the peaceful kingdom of the Messiah; in which he was supported in his wonted cheerfulness, and evinced the soundness

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of his faith, by many times patiently suffering the spoiling of his goods, and was also much engaged to strengthen the hands, and confirm the faith of those who were ready to be dismayed.

It may be truly said he loved peace, and earnestly laboured to promote universal love, unity and good order in the church. He was a man of an original cast of character, not very thoughtful of what he should eat, or wherewithal he should be clothed; and feeling happiness and contentment within himself, he seemed to spread a ray thereof where he went. Having acquired a considerable fund of useful knowledge, which joined to a familiar and unassuming manner, made his company agreeable and instructive, many were comforted therewith. In the hour of affliction, in the chamber of sickness, and by the death bed, his character appeared in its most endearing aspect, being peculiarly gifted to administer consolation at such solemn seasons.

In his worldly concerns, he set a good example of moderation, contented to live within the means he possessed, and cautious not to let his mind out into wordly entanglements, which tend to disqualify for a faithful discharge of religious duties; not suffering any thing of a pecuniary nature, nor the inclemency of the weather, to prevent his attendance of religious meetings,

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if health permitted. He was a laborious man, working diligently with his hands to provide things necessary and honest in the sight of all men. A blessing having attended his honest endeavours, he supported his family with reputation; and the example he has left behind in this respect, was of more real value than large patrimony.

Being of an unsuspicious temper, and charitable towards others, he was loath to believe that any who professed religion could be insincere; and was disposed to make every allowance for the weakness of human nature, that the most liberal charity could require. When a discontented, dividing spirit, made its appearance in our Society, he witnessed its progress with deep feeling; and to the day of his death, his spirit was grieved, and borne down in beholding the desolations which abounded; but when it became apparent that the cause of Truth was at stake, and that the doctrine and discipline of our Society ought to be maintained, even at the sacrifice of personal considerations, he met the crisis with that firmness which had characterised him through life, not regarding the frowns of men, where he believed the testimony of Truth was concerned. However deeply affected with evidences of a slanderous spirit, he was not to be deterred in the honest discharge of apprehended duty.

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During the course of last winter, he was severely attacked with a catarrh fever, from the effects of which he never fully recovered. A short time previous to our last Yearly Meeting, he performed a visit to his friends in Philadelphia, and parts of Jersey; and though labouring under much debility of body, attended meetings as they occurred; and by information received, he was in most of them acceptably engaged in public testimony, and manifested a freshness and greenness in his old age, animating to others. He attended our last Yearly Meeting, but was impressed with a belief that it would be the last he should attend. After his return home his bodily debility increased, though his mind seemed to brighten. About three weeks before his decease, he mentioned to a friend; "I think much of late about dying;" adding, "it is a serious thing to die. If the righteous scarcely are saved, where shall the wicked and ungodly appear." About a week after, in his last public testimony, being in a very weak state of health, he quoted the text, "Whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures might have hope;" this he explained to be the hope of eternal life, through Jesus Christ; and that the doctrines of

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the Scriptures, with regard to Christianity, were to be devoutly read and believed; and as we advanced in religious experience, and above all, as we drew near the solemn close of time, we should, if we really were members of the church of Christ, increase in desire to read and to meditate upon the promises and consolations of the sacred volume: closing with these words; "what better can I say in conclusion, concerning these writings, than to use the language of a learned and pious man; 'they have God for their author, salvation for their end, and truth, without any mixture of error for their matter.'" Near this time he remarked to a friend; "As regards myself, I can remember the time in my youth when I first gave in my name to serve the Lord. I was broken down and deeply contrited; and in this lowly state, experienced inexpressible peace and sweetness of feeling. A renewal of this precious feeling, I have felt at various periods of my life;" and added, "I think I have felt a measure of it now in my old age." With respect to the leaders of the party which had seceded from Friends, he said he was fully convinced, that the ground of their departure, was radical unsoundness in the Christain faith, having rejected the doctrines of the divinity and mediation of Jesus Christ; and further added,

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that for such as had been beguiled and misled by these leaders, he felt much sympathy and great anxiety. Speaking of the awfulness of a denial of Christ, he said; "the divinity and mediation of Christ, form the foundation-stone of the Christian religion; all that is built on any other foundation than this, will be found to be built on the sand." And further gave it as his opinion, that the want of true humility, and the pride and arrogance of the human heart, had been the means of estranging many from the path of peace. With regard to an individual, he said; "he believed he had been too high-minded to receive the caution and advice of elders, and other faithful Friends; and that he had always thought it right himself, to take such counsel, and had found safety in it." Some days before his decease, he said; "I have much comfort here; my only hope is in Christ and in his mediation and intercession with the Father, for my being received in the end." He expressed at another time, when under great suffering: "Oh, that I had the wings of a dove, that I might flee away, and be at rest. Be near me, Oh Lord, in these times of great trial, when the soul is about to be separated from the body. Oh Lord, my trust is in thee, let me not be ashamed." Two days before his death, finding himself growing worse, he

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took an affectionate leave of his family, and spoke at some length, setting forth his faith and belief in the dear Redeemer, who gave himself a ransom for all. After this, he often appeared to be either in vocal or mental supplication, until First-day morning, the 12th of the Seventh month, 1829, when he quietly breathed his last; being in the 81st year of his age. Having laboured earnestly for the promotion of the blessed cause of truth and righteousness in the earth, the remembrance of his faithful labours is precious to many minds.

A Testimony of Haddonfield Monthly Meeting of Friends in New Jersey, held Second month 8th, 1830, concerning our beloved friend SARAH CRESSON.

THIS, our dear friend, was the daughter of Joshua and Mary Cresson, members of our religious Society, and was born in the City of Philadelphia, in the year 1771.

Early in the morning of life, her mind was awakened to the great and important duty of preparing for a happy immortality; and not reasoning with flesh and blood, but yielding obedience to the light of Christ, she grew in grace,

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and became eminently qualified for usefulness in that ministry, whereunto we believe she was called, and appeared in the public exercise thereof, in the 20th year of her age.

She was engaged in our religious meetings, and on other occasions, to wait in solemn silence before the Lord; so that the reverent frame of her mind, was apparent in her countenance, and seemed to shed its influence on those around her. Continuing dedicated to that dignified cause in which she was engaged, she became enlarged in the ministry, and travelled much on this continent, in the service of Truth; in the promotion whereof her mind was deeply interested; and under the prevalence of that humility, which was the clothing of her spirit, ascribed all to Him, who is the author of all good; saying, "I feel it needful to remember, that I can do nothing for myself, or for any one else, however dear and beloved, unaided and unreplenished with heavenly virtue and grace."

In the year 1807, she removed to live within the limits of this monthly meeting, of which she continued a member; fervently labouring in our meetings for the cause of her Divine Master; and being eminently favoured in supplication and prayer, she seemed to have near access to the Throne of Grace.

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Her sympathising spirit was often drawn to visit the habitations of the poor and afflicted; and her benevolence in administering to their wants, will, we trust, be had in lasting remembrance by many.

She attended our last Yearly Meeting, and was very acceptably exercised therein; shortly after which, she was mostly confined by bodily indisposition, and was several times heard to say, "She believed she should not attend another Yearly Meeting, or again visit her friends in Philadelphia, as the period of her removal from this scene of probation was near at hand." Adding, "How desirable it is to live each day as though it were the last; to be in truth, a dedicated disciple of the blessed and holy Jesus; however stripped and tried; however cast into the furnace, heated seven times more than ordinary." At one time she said; "Oh, to be a purified spirit, a saint clothed in white raiment; how is it to be coveted, though all things else vanish, or become as a scroll! Oh, then may we be strengthened to say, 'Let not thine hand spare, nor thine eye pity,' omniscient, holy One—completely pure—ineffably glorious!—for I am sensible, all that I can enjoy, must be by the influence of thine unfathomable, unbounded mercy!"

In speaking of the separation which had

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taken place from our religious Society, she said; "It had been produced by a departure from first principles in many ways."

This, our dear friend, dwelt much in retirement, believing that in frequently waiting in secret before the Lord, our spiritual strength would be renewed; and we become thence enabled, in our intercourse with each other, to witness preservation from indulging in vain and trifling conversation.

It was also her religious concern to be preserved from feeling hardness, or bitterness towards her fellow creatures; believing the more we dwelt in the spirit of the blessed Jesus, the more we should be enabled to stand before our enemies; often expressing, that "meekness is the Christian's armor."

At one time, she supplicated thus: "Most holy, heavenly Creator; Lord of heaven and earth, and sea! I would with all my sense of vileness, ask thee, to deliver me from this hour and power of darkness, and temptation. Oh! let me trust in thy power, and recur to the merits of Jesus, the Son, and Sent of thee, that I may wait and hope for thy forgiveness, and escape from destruction."

For some time previous to her confinement by indisposition, she was frequently engaged in her ministerial gift in our meetings, bringing

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forth out of the treasure-house, things ancient and new; and was favoured with renewed ability from time to time to preach Jesus of Nazareth, and him crucified, to the confirming of many in the truths of the Gospel; saying, "Unless I can preach Jesus Christ, and him crucified, my lips must be forever sealed in silence."

The preaching of this Scriptural doctrine, gave offence to some of those who had embraced unsound views, under the specious pretence of greater light, and deeper insight into the mysteries of the Gospel.

About two weeks before her decease, she left her home to try the effect of a change of air at Woodbury, where in a few days she was attacked with bilious fever.

A state of severe mental conflict, was permitted, in inscrutable wisdom, to attend our beloved friend; as it has also many other dedicated servants of the most High. Yet amidst this season of deep baptism, we have reason to believe that her hope and confidence in the Rock of her Salvation, was in great mercy renewed. A day or two before her death, she was observed to clasp her hands together, and express these words, "Oh! my soul, praise be to God!" which were nearly the last words she was heard to utter. After which she remained

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nearly quiet, and calmly closed her life on the 23d of the Ninth month, 1829, aged 58 years; a minister about 38 years. The remarkable, peaceful, and sweet solemity, felt by those present at the time of her final close, was an evidence, we humbly trust, that she is admitted into that holy city, which needeth not the light of the sun, nor of the moon; for the glory of God doth enlighten it, and the Lamb is the light thereof. Her remains, accompanied by many Friends, were interred in Friends' burial ground at Haddonfield, on the 24th of Ninth month, 1829.

Testimony of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Eleventh month 25th, 1829, concerning our beloved friend HANNAH EVANS.

SHE was the daughter of David and Mary Bacon, late of this city, and was born in the Third month, 1765. In early life, she was made sensible of the fear of the Lord, and through the gracious extendings of his love, was drawn into submission to the humbling power of the cross of Christ. Being concerned to abide under the purifying operation thereof,

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she was enabled to maintain a steady example of humility, and a close adherence to our religious testimonies, and was thus gradually prepared for usefulness in the church.

In the year 1786, she was married to our friend Jonathan Evans, and settled within the limits of this meeting; and sometime after was appointed an elder; which station she endeavoured to fill with fidelity and a tender concern for the prosperity of Truth, and a lively exercise for the improvement of her fellow members.

She was an example of simplicity and self-denial in her family, and endeavoured to bring up her children in the fear of the Lord; being more concerned for their everlasting welfare, than for the acquisition of any temporal advantage.

In seasons of religious retirement, when the family was collected in silence, or for the purpose of reading the holy Scriptures, and other religious books, the fervent exercise of her spirit was often felt, to the tendering of the hearts of those present.

She was circumspect and solid in her deportment, yet affable, affectionate and cheerful; rendering her company agreeable and instructive. Feeling much sympathy with such as were under affliction, she was often engaged

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in alleviating their distress, labouring to promote the welfare and happiness of her fellow creatures.

Being endued with a sound judgment, sanctified by Divine grace, she was made eminently useful in the exercise of our Christian discipline, labouring in meekness and love to support the salutary order of church government. She was faithful in private labour with such as had missed their way; earnestly and affectionately seeking their restoration.

Having for several years been impressed with a weighty sense that in the ordering of Divine wisdom, she was called to the ministry of the Gospel of Christ, she was greatly humbled under the prospect; and after enduring various baptisms, preparatory to this awful work, she was strengthened to resign herself to the all-wise direction of the blessed Head of the Church, and came forth in public testimony in the year 1801.

In our religious meetings, she was engaged in humble, reverent waiting on the Lord, for the renewal of spiritual strength, being concerned not to move in the exercise of her gift, without the fresh evidence of Divine requiring.

With the approbation of this meeting, she paid religious visits to many of the meetings of Friends, within our own, and some of the

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neighbouring Yearly Meetings; though, during the last sixteen years of her life, her constitution was so impaired by frequent attacks of severe illness, that she was unable to travel much. Yet in this debilitated state, and even while under great bodily infirmity, she manifested a continued dedication to the cause of Truth, in the diligent attendance of our meetings for Divine worship, and for discipline; in which respects her care and example were conspicuous, even when her weakness was so great as scarcely to admit of her going out. She suffered much in spirit on account of the attempts made of latter years to destroy a belief in the authority of the holy Scriptures, and faith in the divinity and offices of our Lord and Saviour Jesus Christ; and was concerned to bear testimony, both publicly and privately, against the danger of yielding in the smallest degree, to the delusive opinions of those, who, under a profession of great spirituality, were secretly endeavouring to undermine the foundation of the Christian religion.

On the 22d of the Second month, 1829, she was taken very ill. On Third-day morning, the 24th of the month, she remarked; "I feel like a poor thing; my bodily weakness and distress are very great. If my mind can only be kept in humble dependence upon Him, who

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alone can support and sustain in affliction, it will be a great blessing." On Fourth-day she remarked; "The extreme pain causes me to moan; but I do not murmur or complain." And shortly after; "This suffering is only of the body, the mind is quiet and calm. It seems as if I could take hold of no worldly thing." In the afternoon: "We must all fill up our portion of suffering, but if it only purifies and cleanses, and prepares us for a better inheritance, it is no matter what our sufferings here are." In the evening she remarked; "My sufferings on Second-day night were so great, that I thought it would have been the closing scene; but it was a great favour that I felt nothing, as regarded myself, pressing on my mind."

On Fifth-day morning, she remarked to one of her family; "It is marvellous how calm and peaceful my mind is preserved; it is a great mercy." It being observed that death would be a happy change for her, she replied, "Yes, through mercy it will; death never seemed to me to be so near before. I have no wish either for life or death; but desire to suffer patiently whatever the Lord may see meet to dispense. I leave it all to Him, who knows how to order all things for the best. My mind is mercifully centered in a state of peaceful resignation. I have endeavoured to do what I could; and now

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I must leave you in the hands of Him who has been my strength and support, under many deep trials and conflicts. Keep low—keep humble,—what a precious thing true humility is! O, how I have prayed for myself, that I might be kept little and humble; and for you also." In the afternoon, she thus expressed herself. "Some of us can say we have nothing to boast of but infirmities. It is not by works of righteousness that we have done; it is of his mere mercy that we are not consumed, because his compassions fail not." After a pause; "O this pain, this severe pain, it is hard for nature to bear; but it is all pain of body, the mind is calm and quiet. It has been a great support and consolation to me many times under trial, that I have held firm my faith in the mediation and redemption of our Lord and Saviour Jesus Christ, and it was never more firm than at this time. It is all I have to trust to now in this time of suffering. Nothing else will do for us."

A little while before her close, it was remarked, that it seemed likely her sufferings would shortly be over; to which she replied; "Yes; they will soon be over. I feel very quiet and comfortable." And soon after, her husband being by her, she said to him; "Trust in the Lord;" which were her last words.

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She quietly departed on the morning of the 27th of the Second month, 1829; we have no doubt, to an inheritance, incorruptible—undefiled, that fadeth not away—eternal in the heavens; being aged nearly 64 years; a minister about 28 years. In the recollection of her circumspect life, and her dedication to the service of her Lord and Master, we can feelingly adopt the language; "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A Testimony of the Monthly Meeting of Upper Evesham, New Jersey, held Third month 12th, 1831, concerning our beloved friend ELIZABETH COLLINS.

THIS, our dear Friend, was born the 4th of the First month, 1755; her parents, Joshua and Naomi Ballenger, being members of our religious Society.

It appears by her own account, left in writing, that her father died soon after she was six years of age, which, notwithstanding the care of a watchful and affectionate mother, subject-

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ed her to many trials and difficulties; but she found her gracious Helper to be near; although, like Samuel, when called of the Lord, she knew not what it was, that then tendered her mind, causing her at times to wet her pillow with her tears. But yielding, in measure, to His divine spirit, she experienced the supporting arm to be underneath, and was strengthened to resist many of the temptations incident to youth.

In the eighteenth year of her age, she joined in marriage with John Mason, a member of Evesham meeting, who, in about four years, was removed by death.

Being thus left with two small children, under a humbling sense of her afflictions and trials, she was brought very low in body and mind; but, (she remarks,) "the Lord, in mercy was near to support, and bear up through all, that I did not sink below hope; but was enabled to put my trust in Him, who had promised to be with the widow and fatherless."

In the year 1778, she was married to our Friend, Job Collins, and became a member of Upper Evesham meeting; where, in the twenty-fourth year of her age, her mind became exercised, under an apprehension that she was called to bear public testimony therein. After a season of deep baptism, she was enabled to

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yield obedience to the Divine requirings, by expressing a few words in meeting, which afforded her great peace of mind. Notwithstanding this, she had often to experience times of close stripping, when she was ready to call all in question; but he who regardeth the sighing of the needy, and satisfieth the hungry soul with bread, condescended in mercy to favour her with the light of His glorious countenance, to the strength and consolation of her drooping spirit; qualifying her as she attended closely to the manifestations of duty, and persevered in unreserved dedication to the Divine master, to become a useful instrument in publishing the glad tidings of the Gospel of our Lord and Saviour Jesus Christ. As a minister, she was skilful in dividing the word; labouring zealously in the authority of Truth, to stir up the lukewarm and indifferent, and speaking a word in season to those that were weary; while the purity of her life, and the Christian meekness which marked her character, adorned the doctrines she delivered to others. In the exercise of the discipline she was judicious and firm, being deeply concerned for the maintenance of our religious testimonies.

At different times she was engaged in religious visits to the meetings of Friends in this,

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and some of the adjacent states; and also in the weighty service of visiting families in divers places; for which service she appeared to be peculiarly qualified.

The latter years of her life were attended with much bodily indisposition, but her exertions to meet with her Friends in their religious assemblies, and her humble and reverent deportment, on those solemn occasions, afforded a striking example to others.

On the decease of several near connections about the same period, by which she felt much stripped, she expressed herself in the following manner. "Although I was thus stripped, yet I was not forsaken by the Father and Fountain of all our sure mercies, who, in condescending love, was pleased to comfort my mind; yea, to favour with His holy presence, that I was led humbly to commemorate his goodness, His love and mercies, extended from season to season; and secretly to implore the continuance of his blessing through time; that I might not become a dry and withered branch. O! it is a blessed state to be preserved in the Truth; bringing forth fruit in old age:"—which was remarkably verified in the experience of this our beloved Friend in her advanced life.

Being greatly exercised on account of the speculative and unsound doctrines and opinions

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that have of late years been disseminated in our Society, she was often led, in her public communications, to bear a faithful testimony against them, earnestly asserting her belief in the Lord Jesus as the Saviour of men, and the only appointed means of salvation; and a few months previous to her death, she drew up the following declaration. "As my health continues feeble, an impression has repeatedly revived on my mind, as it is a day of misrepresentation, that it would be right for me to leave something to show, that my faith is not changed; but in the faith in which I have lived, in that faith I desire to die. I hereby testify, that I am a firm believer in the divinity and offices of our Lord and Saviour Jesus Christ; that he was the true Messiah, born of the virgin Mary, and that he came a light into the world, to enlighten mankind universally. That he was the one great propitiatory sacrifice and atonement for all. That he laid down his life; paid the ransom of his own precious blood for our salvation and redemption; and when his mission here on earth was finished, ascended up on high; and now sitteth at the right hand of the Divine majesty, making intercession for poor fallen man. And that he is our holy High Priest, and Advocate with the Father, even his own beloved Son, to whom belong glory and

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honour, adoration, thanksgiving and praise, both now and forevermore."

After nearly a year's confinement through indisposition, her health was sufficiently improved, in the Ninth and Tenth months last, to admit of her again attending our religious meetings. In those last opportunities of mingling with her Friends in solemn worship, she was remarkably qualified to minister in that Divine ability for which she had been careful to wait.

In the course of the illness which immediately preceded her final change, she was preserved in patience and resignation, manifesting a willingness to fill up her measure of suffering; often expressing, she had no desire respecting the issue of her disease, and could adopt the language of the apostle; "For to me, to live is Christ, and to die is gain." Her spirit was so clothed with peace and love, that the influence thereof gave evidence to those around her, that she was, in measure, participating in the joys above.

As the closing period drew near, her mind seemed more and more withdrawn from the world; and under a sense that her work was done, and all would be well, she appeared as one quietly waiting for the coming of her Lord to grant her admission into the mansions of

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everlasting rest; into which we have no doubt she has been permitted to enter.

She quietly departed this life on the 1st of Second month, 1831, in the 77th year of her age, having been a minister about 52 years; and on the 4th of the same month her remains were interred in Friends' burial-ground at Upper Evesham.

A Testimony of New Garden Monthly Meeting, held Eleventh month 5th, 1834, respecting WILLIAM AND HANNAH JACKSON.

WILLIAM JACKSON, born in the Seventh month, 1746, was the son of William and Katharine Jackson, by whom he was carefully educated in the principles of our religious Society. The godly care and consistent example of his pious parents, appear to have prepared his mind, at a very early age, for the reception of the seed of the kingdom; and being visited, in his tender years, with the day-spring from on high, and brought to see the emptiness and vanity of the world, he was led earnestly to seek an habitation which fadeth not away; eternal in the heavens.

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From what can now be collected respecting his youthful days, there is reason to believe that he was preserved in close attention to the voice of the true Shepherd.

The time of his first appearance in the ministry was probably about the year 1775. A note in his handwriting, dated in the Second month of that year, to the following import, has been found among his papers. "Having for some months, in the beginning of this winter, felt the refining hand to work mightily upon me, and believing it to be for some good end, a prayer was often formed in my heart; Thou knowest, O Father, for what end thou thus dealest with me; grant me, therefore, patience, and to my soul a place of quiet, that I may wait to know the end."

It appears that he passed about this time, through many deep baptisms, under a sense of the importance of the service to which he believed himself called, and his own unfitness for so great a work; but his exercises on this account appear to have centered in the petition, "Not my will, but thine, be done."

In the Second month, 1776, he was recommended as a minister; and in the course of that year, and the four following ones, with the concurrence of his Friends, he visited the meetings of Friends in some parts of Virginia and Mary-

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land, as well as those in several parts of our own Yearly Meeting. From the certificates which were given him by his Friends at home, the endorsements received from the meetings visited, and more particularly from the recollection of some who knew him at that period, it appears that his ministry was then, what it continued to be through the remainder of his life, sound in doctrine, weighty and solemn in manner, clear and cogent in matter, and clothed with the simplicity and authority of the gospel. He was through life remarkable for the gravity and solidity of his deportment, and for the innocent and instructive nature of his conversation.

In the beginning of 1781, he left home to pay a religious visit to Friends in some parts of New Jersey and New York governments. Shortly after he set out, finding his mind religiously drawn to visit some places not designated in his certificate, he wrote to his Friends at home, acquainting them with his concern, and received a minute of the monthly meeting, expressive of their concurrence with his more extended prospect. After he had been engaged in this service the greater part of a year, and not only visited most of the meetings proposed, but the families in several places; and was looking towards the close of his arduous engagement, he found his peace concerned in

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giving up to a still further extension of labour to Friends in New England. The situation of the country at that time, owing to the war then carried on, rendered travelling both difficult and dangerous, and very much increased the difficulty of communicating with his Friends at home; yet such was his caution, and regard for the order of Society, that he did not venture to proceed beyond the limits marked out by the documents in his possession, till means were found to acquaint the monthly meeting to which he belonged, with his religious concern, and to obtain its consent to his paying a general visit to Friends in New England. In this service he appears to have continued until near the end of the year 1782; and to have passed through many trials, both inwardly and outwardly. He was frequently exposed to danger from companies of lawless men, who then infested some parts of the country through which he was concerned to travel; and we find, by his own account, that he was, once at least, preserved from imminent peril by attending to a secret intimation, when outward information was totally wanting. Thus experiencing the safety of depending, in his daily movements, upon a wisdom superior to his own.

In the early part of 1788, he was married to Hannah Seaman, daughter of Thomas and

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Hannah Seaman, of Westbury, Long Island, in whom he found, until very near the close of his life, a truly valuable and helpful companion. Of this worthy Friend, who, in consequence of her marriage, came to reside among us, and continued for about 40 years an active and useful member of this meeting, we are concerned to give a short memorial.

She was, at a very early age, deprived of the care and guardianship of her mother; in consequence of whose removal, the care of her education devolved chiefly upon her father. He being concerned to train up his children in the nurture and admonition of the Lord; in the frequent reading of the holy Scriptures, and the writings of our primitive Friends; in the diligent attendance of religious meetings, and the practice of frequently sitting together in silence to wait for the renewal of strength; her mind was prepared to embrace the early visitations of Truth; and by yielding obedience to the gradual unfoldings of the Divine counsel, she became qualified for usefulness in the church; and was at an early period of life, appointed to the station of elder. In this situation, the integrity of her life, and the sweetness of her spirit, brought her into near unity with her Friends; but a further dispensation being allotted to her, she passed through various hu-

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miliating exercises, and was thereby prepared to engage in the important work of the ministry.

Her public communications were not frequent, but sound and acceptable. In the exercise of the discipline, she was clear and skilful; careful to set the judgment of Truth upon transgressors; but a tender mother to those who were sincerely concerned for its cause and testimony. In her family she was an example of plainness and simplicity, fully and faithfully uniting with her husband in his testimony against superfluity in dress and furniture. When he was concerned to travel in the service of Truth, she not only gave him up freely, but laboured to encourage and support him in the performance of his religious duty.

After his marriage, William was frequently engaged in visiting the meetings within the limits of Philadelphia, New York and New England Yearly Meetings. In the year 1798, he paid a general visit to the meetings of Friends in New York and some parts of New England; and from accounts received, it appears that in these engagements he was favoured to move under the direction of best Wisdom, and to adorn, by his life and conversation, the doctrine he was concerned to preach to others.

Having been for many years, under a concern to pay a religious visit to Friends in Great

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Britain and Ireland, in the Second month, 1802, he opened his prospect to Friends of this meeting; which obtaining their weighty attention, was united with, and the needful documents were furnished by this and the respective superior meetings. He landed at Liverpool in the Eighth month following; and spent about three years, often under great weakness and infirmity of body, as well as many deep and weighty exercises of mind, yet assiduously labouring in the work of the gospel. During this time he appears to have attended nearly all the meetings of Friends in England, Ireland and Scotland, as well as some parts of Wales; and a number of them several times. In the brief memorial which he has left of this visit, we find him patiently travelling on, from day to day, attending the meetings where the members were reduced to a very small and feeble remnant, searching out and labouring to strengthen the seeking seed in their lonely situations.

In the attendance of the larger meetings for worship and discipline, he was deeply concerned, not only to leave among them whatever was clearly impressed on his mind, as their due, but to set a proper example of resignation and patience; observing he had often seen a danger that those who were rightly exercised might lose their reward, and even mar the work they

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were labouring to promote, by suffering their own wills to get up, and adhering tenaciously to their own judgments, after they had cast their mite into the common stock. "Oh," says he, "these meetings for discipline, were they held and maintained in the wisdom and power of God, the active members knowing their own wills subjected to His will, and moving only as he moves them, either to speak or to be silent, what schools of instruction would they be, both to the youth, and to those more advanced. I am now advanced to the 59th year of my age, and find myself but a learner, and in need of daily instruction."

He arrived in his native country in the autumn of 1805, bringing with him satisfactory testimonials from the Yearly Meetings of Ministers and Elders in London and Dublin.

After his return from Europe, he visited a number of meetings within our own, and the Yearly Meetings of Virginia and Maryland; and in 1824, attended the Yearly Meetings of New York and New England. In these various engagements, his edifying ministry and solid, circumspect deportment, obtained the cordial approbation of Friends, and rendered his memory precious to many of those among whom he travelled.

When at home he was exemplary in the dili-

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gent and timely attendance of religious meetings. His appearances there in the ministry, were not very frequent, but carrying with them the seal and evidence of Truth. As he bore a faithful testimony in his own practice in favour of plainness in dress and the furniture of his house, so he was frequently concerned to recommend it to others; being often deeply pained with the departure of many among us, from primitive simplicity. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property of others, lay very near to his heart; often advising his Friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them.

During the commotions in the Society which preceded and accompanied the late separation, William and his wife remained firmly attached to the ancient doctrines and principles of Friends; and he bore a considerable part in the labour and unjust reproach which fell upon the faithful advocates of the cause of Christ; openly expressing his belief, that the contest was one between Christianity and infidelity.

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After a life extended considerably beyond the period usually allotted to man, and an extensive acquaintance with the Society in Europe and America, he was able to testify, that the doctrines which Friends maintain in the present day, are the same as had been uniformly espoused and promulgated, by the most conspicuous ministers, from the time of his earliest recollection.

Retaining his faculties in old age without visible decay, he performed several short journeys, in the service of Society, after he had passed his eightieth year; but about two years before his decease, he found the disorder coming on, which eventually terminated his pilgrimage here. During the progress of the disease, though he often found the struggles of nature difficult to bear, he was preserved in patience and resignation, frequently making instructive observations, and sometimes commemorating the gracious dealings of the Lord with him, in his youth. While his strength was gradually wearing away, he was at times able to attend the meeting to which he belonged; and at one of these meetings, when a number of young persons were present, he repeated the saying of the patriarch Jacob, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto

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this day, the angel which redeemed me from all evil, bless the lads;" with a solemnity which made a deep impression on the minds of those present.

In the time of his lingering illness he read much in the Scriptures, or desired others to read them to him; often explaining passages that were read. One evening, speaking of the nights as tedious, he solemnly added, "I wish to be kept from thinking hard of my allotment; through a long life I have been mercifully favoured; though I have not been without afflictions, yet they have been light in comparison with the favours received. Great and marvellous are the works, just and true are all the ways of the Creator of heaven and earth, the seas and fountains of water, and all that in them is. Let all serve and give glory to his name. Oh, worship him! Time passeth over, the end of all things is at hand. Hope is an anchor to the soul both sure and steadfast. I often feel more desire than I can express that the youth may walk in the way of truth and righteousness."

A short time before his death some friends sitting with him, he in a very weighty manner adopted the language; "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of rejoicing." And at

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another time said, "Death hath no sting, nor the grave any terror."

His wife, during the greater part of the time of his decline, enjoyed a state of comparative health, and administered to his wants, with her usual sympathetic attention; but a few weeks before his decease, her health and strength wasted rapidly away; and on the 25th of the Twelfth month, 1833, being then in the 85th year of her age, she quietly passed from works to rewards. When the moment of dissolution appeared to be at hand, William solemnly observed, "What a blessed thing it is to have faith in God and hope in the Lord Jesus Christ." Soon after she ceased to breathe, he desired those present to be still, and after a very solemn pause, he spoke, saying, "Peace to them that are afar off, and to them that are near. Peace to the Israel of God; and peace to them that are born of the true seed of the kingdom, of the spirit and power of Christ. This I believe she evidenced through life."

After her death he appeared fully resigned to the separation, and on the 10th of First month, 1834, was himself called, we humbly hope, to join the general assembly and church of the first born whose names are written in heaven. Thus it may be said of these valuable and closely united Friends, "they were lovely and pleasant

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in their lives, and in their death they were not divided." They were buried, agreeably to their own desire, and as an example to others, in plain coffins without stain or polish.

Testimony of the Monthly Meeting of Friends of Philadelphia for the Southern District, held Ninth month 25th, 1839, concerning JONATHAN EVANS.

FROM a sense of the benefit which accrues to posterity, especially the youth, in contemplating the example, and following the footsteps of those servants of the Lord, who, by obedience to the teachings, and submission to the humbling baptisms of the Holy Spirit, have been made useful members of the Church of Christ, and "who through faith and patience inherit the promises;" we feel engaged to preserve a memorial concerning our beloved friend Jonathan Evans.

He was the son of Jonathan and Hannah Evans, members of our Society, and was born in Philadelphia, the 25th of the First month, 1759; and was a member of this monthly

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meeting from the time of its institution in 1772, until his death. His parents gave him a liberal education, at the schools under the care of Friends in this city; and possessing strong mental powers and quick perceptions, he made considerable proficiency in most of the branches of useful learning. He was placed apprentice at the carpenters' trade, and afterwards followed that business many years. Being but little restrained from a course of self gratification, during his apprenticeship he often spent his evenings with gay and volatile companions, giving himself up to mirth and conviviality; being much estranged from the cross of Christ, and from that description of Society which would have promoted a life of religion and self-denial.

When nearly arrived at man's estate, he incidentally met with a copy of "Penn's No Cross no Crown," and the singularity of the title inducing him to open it, his attention was arrested by the words "the Light of Christ." He however closed the book as one not adapted to his taste and passed away; but those words the "Light of Christ," made such an impression that they frequently recurred to his mind, and in such a manner as to induce him to get the book for the purpose of further examining it. He became deeply interested in

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it, and through the Divine blessing it was made instrumental in leading him into serious reflection on his past course of life, and bringing him under strong condemnation for the levity and follies of his youthful career.

Having withdrawn from his former gay companions, by whom he was much missed, he was called on by one of them, who strongly solicited him to return to their society; and endeavoured to persuade him that his determination was the result of a fit of melancholy which the cheerfulness of company would soon dissipate. But he told his visiter that he was mistaken in the cause of his change; and so opened to him the sinfulness of the course they had been pursuing, as to produce convictions in his mind, which eventually wrought a similar change in his conduct. He became an eminent and beloved minister in the Society, and a close and intimate Christian friendship subsisted between them, until dissolved by death.

It was a time of great civil commotion, when he was thus favoured with the visitations of Divine grace; and about this period, he was drafted as a soldier for the war of the revolution. While many of the younger members of the Society were caught wi h the martial spirit of the day, he was constrained to maintain his testimony to the peaceable nature of the Mes-

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siah's reign; in the support of which he suffered an imprisonment of sixteen weeks.

Being now brought to submit to the humbling power of Truth, he was led to bear his cross before the world in plainness of dress, language and demeanour; and was concerned to watch closely over his words, that they might be few and savoury, seasoned with grace; and being thus livingly convinced of the Christian obligation of these and the other testimonies held by our religious Society, they became very precious to him; and he was engaged to maintain them through life with remarkable integrity and uprightness. He also felt restrained from indulging in luxurious living, and confined himself to the simplest fare.

When not engaged at his trade, he spent his time in retirement, having then but few plain young friends with whom he could associate. Separated very much from the world, he was carried through those dispensations which his divine Lord and Master saw needful to reduce the pride and the strong will of man; and abiding under the refining power of the cross of Christ, he witnessed the sanctification of the spirit, and was instructed in the mysteries of salvation. Many were the baptisms he passed through, in which his faith and allegiance were closely proved; but as he endeavoured to abide

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patiently under the operations of the Divine hand, he was not only brought down into low places, but through the mercy and goodness of Him who is the resurrection and the life, and who was preparing him for an important station in his church, he was raised up again out of the pit and the miry clay, and his feet set upon the rock Christ Jesus, the foundation of many generations. It was in this school he learned to distinguish the voice of the true Shepherd from the voice of the stranger, and was prepared to understand the language of the Spirit unto the churches, and to wait patiently upon the Great Head from whom he received the gift of a discerning spirit, and sound judgment in things pertaining to the ordering of the household of God.

In his 24th year he was placed in the station of an overseer, and in his 36th year in that of an elder; in both of which he endeavoured to discharge his duty without respect of persons, and as one that must give an account. Although he was firm in the support of the discipline, and for that reason drew at times upon himself the reflections of the censorious, and of some who stood opposed to an upright and consistent walking, yet in dealing with offenders, he was clothed with the spirit of meekness, and earnestly sought their convincement

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and restoration out of error. But when this could not be effected, love to the cause of Truth and to the health of the body, led him to maintain its testimony over transgressors.

He was a practical believer in the necessity of Divine qualification, renewed from season to season, for transacting the affairs of the Society; and in meetings for discipline, and on committees, or when otherwise engaged in the service of Truth, he was weighty and deliberative, seeking for, and relying upon its openings, as the ground of right judgment in the church.

In the year 1786, he was married to Hannah, daughter of our friends David and Mary Bacon of this city; who was a true help-meet to him both in spiritual and temporal concerns. They were engaged to set an example of moderation and plainness in the furniture of their house, and in their manner of living, as well as in the education of their children; testimonies into which they felt the Truth to lead them. Having scruples respecting the propriety of doing the ornamental work that was put on buildings, and persons generally declining to meet his scruples by giving him such parts as he was easy to do, he was, many times, under great difficulty in relation to the means of living, particularly when there was little building of any kind to be done. Deeply impressed with the

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conviction, that true religion leads into strict justice, the fear of bringing reproach upon his profession by inability to meet his engagements, and to provide things honest in the sight of all men, introduced him into straits in which his faith was greatly proved, and he found it necessary to make little answer in providing for the wants of a family. But being favoured to maintain his integrity, he neither relaxed in his religious nor domestic duties, and having first sought the kingdom of God and the righteousness thereof, all things necessary were added. He bore a decided testimony against covetousness and the acquisition of great wealth, as being incompatible with the needs and duties of a self-denying follower of the Son of God.

In the education of children, though a friend and promoter of literature, he was more concerned for the useful and substantial parts of learning; and in the ordering of his family, he was remarkably watchful over his own example, that it might in no respect make impressions at variance with the principles and precepts of that pure and undefiled religion, in which he most surely believed. He was a reverent and diligent reader of the holy Scriptures, and well versed in the history and mysteries which they contain; but while he often read, and had them read in his family, it was his care to inculcate in

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his children, a belief in the omnipresence of their Heavenly Father; that he was constantly watching over them, reproving them for evil by his holy Spirit, and giving peace for doing right; and that it was only by taking heed to the intimations of this same spirit, which led the holy men and women, of whom the Scriptures speak, that they could walk in their footsteps. In the discharge of his parental duties, he manifested a fervent concern for their everlasting welfare, endeavouring to restrain them from evil company, and to lead them into a love of the Truth as it is in Jesus, both by precept and example. He rarely conversed before them on the subject of trade, and the accumulation of property, but took occasion to express the sentiment, that he would prefer being without any, than that their minds should be set on earthly treasure, instead of the love of their heavenly Father.

As an elder, he was endued with discernment and sound judgment, in relation to the ministry; and rejoiced when he was sensible that it proceeded from the openings of the Divine gift. He entered into deep feeling and travail of spirit with the sincere and honest-hearted labourers, endeavouring to bear up, and strengthen their hands in the arduous work, and would speak a word in season, when discouragement or dismay assailed them. He was careful, that time

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should be allowed for those who apprehended it to be their place to come forward in this capacity, to give proof of their ministry; and towards such he acted with prudence, that where a gift was dispensed it might be properly cherished. When it was evident that any had mistaken their place in the body, or that others who had once received a gift were fallen from it, after proper care was extended, he was firm with such, in order to preserve the Society from the desolating effects of a spurious ministry.

Several years before the separation of 1827, he saw with sorrow the inroads, which this kind of ministry was making upon the Society, and contemplated with deep regret, the disorganization which it was insidiously introducing amongst a people, who had hitherto stood a united body, and whose principles, and order, had commanded respect from its members. His love to his own Society, its faith, and its discipline, was strong, and the prospect of its reputation, and the cause which it espoused being shaded by the spirit of infidelity and insubordination, brought him often under deep religious exercise. As a faithful watchman on the walls of Zion, he gave warning of the approaching danger; and took an early opportunity with the principal leader in the defection, and pointed out to him the wrong spirit, by which he was

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influenced; the unsoundness of his ministry, and its tendency to sow disaffection, particularly in the minds of the young people.

In all the trials of that period of conflict, he never flinched from the scorn and suffering, which were abundantly cast upon him; but boldly maintained the testimony of Truth, both in our meetings for discipline and for Divine worship; sometimes openly rebuking those ranting spirits, and at other times labouring with them in private, to convince them of their error.

Endeavours had been used by the elders of this city, to treat with Elias Hicks, and he had refused to regard their judgment in his case. In 1826, he came to our meeting on a First-day morning, where was collected a great crowd of persons not belonging to the Society. To this company he delivered sentiments, denying the divinity of our Lord and Saviour Jesus Christ, and his offering, as the propitiation for the sins of the whole world; with many other unsound opinions, much to the grief of those who fully believed the doctrines of the Gospel. At the close of his communication, Jonathan Evans rose, and to defend the truth, and clear the Society of all responsibility for those anti-christian sentiments, said; "I believe it to be my duty to say, that our religious Society has always believed in the atonement, the mediation

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and the intercession of our Lord and Saviour Jesus Christ; that by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist. Any doctrines which go to invalidate these fundamental doctrines of the Christian religion, we cannot own, nor have any unity with. Great efforts are now making to bring the people to believe, that our Lord Jesus Christ was no more than a man; this is not our belief, nor can we admit it. Our Society never held any such opinion, nor do we hold ourselves accountable for the sentiments of those who hold such doctrines; for He is King of kings and Lord of lords; He is judge of quick and dead, and before His judgment seat every soul shall be arraigned. Our Society has always held and believed these doctrines; and we cannot have unity with those who are endeavouring to make Him a mere man. I think it right for me to mention this, in order that the people may not suppose we hold or approve such sentiments."

He retired from business many years before his death, having a competency to enable him to live, in a plain, comfortable manner. In the year 1829, he was deprived by death of his

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beloved companion,—a bereavement which deeply afflicted him; but believing her removal was in the ordering of Divine mercy and wisdom, he bowed in humble quiet submission to the Lord's will. The remainder of his days, he passed as one waiting for the approach of the solemn messenger, being much redeemed from the world and all its cares and pursuits.

Having accustomed himself through life to frequent retirement and meditation, he possessed an unfailing source of consolation and support in his daily reverent approaches before Him, who had been his morning light, his sun and shield in the strength of his days, and through dedication to whom, he was now established as a father and pillar in the church of Christ. He was favoured with the preservation of his faculties, and though not frequent in his remarks in our meetings for discipline, yet their clearness and correctness, proceeding from a mind long experienced in waiting for the motions of Truth, rendered his counsel and judgment peculiarly acceptable and valuable to his Friends, in their deliberations on the concerns of the church. To his younger brethren, his example, and the gravity of his demeanour, were instructive, and they entertained for him strong feelings of deference and respect.

In the last two years of his life, he was sub-

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ject to frequent returns of disease, which gradually undermined his strength and which at an advanced stage of life, admonished him of its approaching close; but in the severest of those attacks, until the last one, he expressed the belief that he should recover. He was taken with a heavy chill on Fourth-day, the 30th of the First month, which prostrated him, so that he was out of his bed but little afterwards. The remedies used to arrest the disease, it was hoped would, as heretofore, prove availing, but on First-day morning he appeared to be sinking, when it was proposed to him to have further medical aid; but he declined, observing, that at his time of life it was not probable that he could continue long here; and he was entirely satisfied with what was done for him. Being told in the afternoon that a number of Friends had called to inquire after him, he said, "unless something extraordinary occurs, it is not probable that I shall get down stairs again." It was remarked that it was a trial to have those removed who have long stood for the defence of the Truth. He replied, "I have felt a great deal on that account—a great deal. I am satisfied that there is a spirit at work, which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spi-

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rituality of that which they have once known; and many are catched with it."

On Second-day morning, he appeared comfortable, and it being the time of our Quarterly meeting, he expressed the wish that his children who belonged to it, might attend, one of them from the country being sufficient to remain with him; and in the afternoon he made inquiry respecting some Friends, and how the meeting got on with its business.

The state of his stomach precluded the use of much nourishment, and from the nature of the disease he continued to weaken, though he suffered but little acute pain. His mind appeared to be abstracted from worldly objects, and fixed upon the immutable foundation Christ Jesus the hope of the saint's glory. Sensible of the trial it must be to those over whom he had long watched as a deeply concerned parent, to see him thus rapidly declining, he readily submitted to every effort made to relieve him; and with great calmness and patience endured the wasting effects of the disease.

One morning being asked by the physician how he was, he replied, "very quiet, very quiet, but very weak:" and to one of his children who remarked to him that he appeared to be going to his heavenly rest, he mildly answered, "Yes." Throughout the whole course of his

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sickness, though his understanding was preserved clear, he conversed but little; that deep introversion of mind to which he had long accustomed himself, continued to the close, and from the peaceful serenity which was felt around his bed, and the holy composure with which he met death, we doubt not that he is gathered to the generations of the just, who have gone before, and has been made a partaker of the crown of righteousness laid up for all them, who through the mercy of God in Christ Jesus our Lord, and the power of the Holy Spirit, have fought the good fight, kept the faith, and finished their course with joy. He departed on the morning of the 8th of the Second month, 1839, in the 81st year of his age.

In contemplating the peaceful close of the long and useful life of this our dear Friend, the loss which the church has sustained in his removal, and the great need there is for more such faithful labourers among us; we earnestly desire that our beloved youth may be induced to come unto Christ, and take His holy yoke and cross upon them, that thus learning of Him, who is meek and lowly in heart, they may become so disciplined and instructed in his school, as to be prepared to take the places of judges and counsellors in the church.

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Memorial of the Monthly Meeting of Friends of Philadelphia, held Third month 25th, 1841, concerning our deceased friend JANE BETTLE.

AMIDST the various conflicts which attend the Christian life, those who are humbly endeavouring to walk in the path cast up for the redeemed of the Lord, are, at times encouraged to press toward the mark for the prize of their high calling, by contemplating the example of those faithful servants who, through the mercy of God, in Christ Jesus, have been strengthened to hold out to the end, and having finished their course with joy, have entered into the rest prepared for the people of God. In the belief that it may thus prove edifying and instructive to survivors, we are engaged to preserve a memorial concerning our late beloved friend Jane Bettle, a member and elder of this meeting.

She was the daughter of Thomas and Jane Temple, of Kennet, in Chester county, Pennsylvania; of whose watchful and pious care in instructing her in the Christian doctrines and testimonies professed by our religious Society, she often spoke in after life, with lively recollection and grateful acknowledgment. In her

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very young years, she was favoured with the tendering visitations of the love of God to her soul, and being strengthened, in good degree, to yield obedience thereto, she was induced to turn away from the vanities and follies incident to the period of youth, and experienced the truth of the Scripture testimony, "The fear of the Lord is a fountain of life, preserving from the snares of death." In commemorating the goodness and mercy of Israel's Shepherd, who thus watched over her, she remarks: "The Lord graciously condescended to call me at so early a period in life, that like Samuel of old, I scarcely knew who it was that called me. But in his adorable mercy, he continued his calls, until he made me to understand his voice; bade me beware of the voice of strangers, and strengthened me, from season to season, to follow him; by which I was prevented from falling into many youthful temptations."

One of the early fruits of this surrender of her will to the guidance of the Spirit of Truth, was a scrupulous regard to the wishes of her piously concerned parents, and a ready compliance with their commands; the recollection of which, during her last illness, appears to have afforded her solid satisfaction. To this subject she thus alludes; "I have often felt thankful for the instructions received from my

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dear parents in early life. I believe I may say without boasting, that by the help of my heavenly Father, their counsel was, in a good degree, kept to. I did not feel myself at liberty to put on apparel, or to make choice of associates, without their entire approbation; and I had sometimes to say to my young friends, that in so doing, they also would find safety and peace. As I advanced in years, the obligation to consult them in all my pursuits, seemed as imperative as ever, being careful not to make up my own mind until I had heard theirs; which I believe, was a means of preserving me from many follies, and affords me consolation to the present day."

Her natural disposition was mild, affectionate and equable, and being sanctified by Divine grace, it greatly endeared her to her friends and neighbours, amongst whom, under the influence of Christian love, she was much devoted in administering to the wants, and alleviating the sufferings, of the sick and the afflicted. Continuing in a humble, watchful frame of mind, under the preparing hand of the Lord, as she advanced in years, she grew in religious experience, and became increasingly concerned for the support of the cause of Truth; and being exemplary and consistent in her appearance and demeanor, she was early brought into

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usefulness in her monthly and quarterly meetings.

In the year 1802, she was married to our friend Samuel Bettle, and settled within the limits of this monthly meeting. In her family she was an example of meekness and circumspection; diligent in the attendance of our religious meetings; careful to maintain our testimony to Christian simplicity, and to endeavour to train up her children in the nurture and admonition of the Lord. Being thus religiously engaged to fulfil her various social and relative duties, and patiently enduring those baptisms which are necessary to qualify for service in the church, she was united with the living members in labouring for the promotion of the cause of truth and righteousness, and gradually prepared and strengthened to stand as a burden-bearer in the Lord's house.

Being appointed to the station of an overseer, her mind was deeply impressed with a sense of the responsibility of the service, and she was engaged to wait for Divine ability, in her endeavours to discharge this important trust. She was often engaged to admonish, or caution such as she thought in danger of being drawn aside; which being done in an affectionate manner, found its way to the heart, and made an impression that was not soon effaced.

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As an elder, to which station she was subsequently appointed, it was her concern to be preserved in a lively sense of the nature of the calling, and by a stedfast reliance upon Him from whom the gift comes, to receive a qualification to occupy it to his honour, and the edification of the body.

To the humble, diffident traveller, she was frequently engaged to extend a word of encouragement, whilst those who evinced a forward and unsanctified spirit, were tenderly, yet plainly, admonished by her. Much of her time and strength were devoted to the services of our Society, being cheerfully given up thereto. On one occasion she was absent from home a year, accompanying a minister from abroad in a religious visit to some parts of this continent, and although, during this arduous service she underwent many baptisms and trials, yet the retrospect of it afforded her the reward of sweet peace.

During the close trials which overtook our religious Society in the departure of many of the members from its Christian doctrines, and their consequent secession, she stood firm to the ancient principles of Truth, and patiently bore her part in the burden and reproaches of the day. Being grounded, by heartfelt conviction, in a belief of the authenticity and Divine

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authority of the Holy Scriptures, the divinity of the Lord Jesus, and the efficacy of his propitiatory offering for the sins of the world, she was unwavering in her acknowledgment of these fundamental truths, and in her attachment to our Christian discipline and testimonies; and without shrinking from the painful duty, she laboured in meekness and firmness, with those who endeavoured to invalidate these sacred truths, and to lay waste the order of the church.

In the year 1832, whilst travelling as one of a committee appointed by the Yearly Meeting, to visit its subordinate branches, she perceived symptoms of the painful disorder which soon after so increased as to confine her to the house for the remainder of her days. During this protracted sickness of seven years, there were times when her bodily sufferings were great, but through the power of Divine grace, she was preserved in patience and resignation to the Lord's will. She never murmured nor repined at pain or privations, but in humble reliance upon the sustaining arm of her merciful Redeemer, was enabled calmly to commit herself to the ordering of divine Providence, and to maintain her wonted cheerfulness and equanimity. In moments of deep bodily affliction, her mind was often drawn reverently to commemorate the sufferings of the dear Son of

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God, on behalf of a guilty world; and on one occasion, she expressed herself thus; "When I consider the blameless Lamb of God, who bore our sins in his own body on the tree, my own light afflictions seem not worthy to be spoken of."

Although deprived of the opportunity of assembling with her Friends in religious meetings, she was frequently engaged in humbly waiting upon the Lord for the renewal of her strength; and the daily clothing of her spirit seemed to be that of watchfulness and prayer for her own advancement in holiness, and for the prosperity of the cause of Truth. In some memorandums found since her decease, the following remarks occur: "Weakness of body and mind prevails, yet I may, with a degree of thankfulness, acknowledge, that while the family are gone to the place appointed for public worship, I have in my private chamber, witnessed sweet communion of spirit with Him who is omnipresent; who condescends to our weakness, and strengthens us to look towards His holy hill. Through this merciful helper of his poor frail creatures, we are permitted to behold with the spiritual eye, Jerusalem, a quiet habitation, and a place of safety, amidst much disquietude which prevails in the world." In another place, adverting to the convening of one of our meetings for

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discipline, she remarks: "May the Great Head of the church be in the midst of those assembled; and may they be careful to ask counsel of Him, not leaning to their own understandings. Great danger attends, when man, in his own wisdom, attempts to meddle in church government; it makes sad work for the true burden-bearers, who are labouring for the prosperity of Zion, and the enlargement of her borders."

On another occasion she observes; "Notwithstanding I have long been deprived of assembling with my Friends in social worship, I may say of a truth, I am often brought into feeling with them; particularly with the Lord's anointed ministers." "When the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence, the holy unction will be felt by the living members, and be made instrumental in awakening those who are dead in trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to the assembly." "I have fellowship also with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together

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as of the same cup. That the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit."

She had long felt a deep and affectionate interest in the welfare of the youth, and by her kind counsel and affable demeanor, had gained considerable place in their minds; and during her confinement, her religious concern for their best welfare, appears to have remained unabated. In one of her memorandums she observes: "O, saith my spirit, that the children of believing parents, who have had much religious instruction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come and taste of the sweet fruits of obedience; which some have been partakers of, even to the latest period of life."

The state of her mind during her sickness is indicated by the following brief extracts from her memorandums. "O, thou inexhaustible Source and Fountain of all good, keep me, I pray thee, in a state of daily watchfulness, so that I may be enabled to follow thee in the regeneration; for without this, dearest Lord, I am made sensible that all pretensions to discipleship will do nothing for me, in the day of awful decision." Again: "Humbled under a

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sense of my entire inability even to think a good thought, unaided by Thee, thou fountain of all good, be pleased, in thy matchless mercy, to keep me watchful, that I enter not into temptation." On another occasion; "Favoured this evening with solemn quiet, in which the spirit of supplication was, I think, livingly felt, with thanksgiving for past and present favours; earnestly craving that every succeeding day of my life may be spent in watchfulness, and fear of offending my blessed Saviour and intercessor, in thought, word or deed." At another time she says; "A song in the night, through Divine mercy, is felt to arise to Him, who of old had power to make the dumb sing, the deaf to hear, the blind to see, and the lame to walk. Miraculous power! which extends to both body and mind; revives the spirits of the weak and faint, enabling them to press forward, through every crowd of opposition." Again, in speaking of the Christian's voyage through life, she says; "We may very possibly persuade ourselves that we are secure, supposing the haven is nearly attained; but alas! for that individual who relaxes in labour, until safely landed on the shores of everlasting rest." On another occasion: "Thankful, I trust, for the crumb of Heavenly bread received. I feel as though I knew not how to number, as I ought, all my

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blessings, spiritual and temporal. Dearest Lord! be pleased to strengthen me day by day, to draw nearer and nearer to thee." Shortly before her decease she writes: "May I be strengthened diligently to labour, pressing toward the mark for the prize of the high calling of God in Christ Jesus our Lord, that at the end of the race, I may be permitted to enter his kingdom, 'where the wicked cease from troubling, and the weary are at rest.'"

For some weeks previous to her close, though there was no very striking change in her disorder, her mind was impressed with a belief that the event was at hand, and though the intimation produced much solemnity of feeling, she was favoured to receive it with composure, and to contemplate her change with joy, in the well-grounded hope of a blessed and glorious immortality. On the 28th of the Third month, 1840, she observed; "I have very many outward blessings; much to love and enjoy; but my concern is so to live and watch, that when summoned to leave them, I may render my account with joy, and not with grief. In order to obtain this state, we must experience many deep baptisms, and much of the searching and purifying operation must be submitted to. I think I may say that in my lowest moments, when the billows have seemed to rise,

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and the storm to beat, I have never entirely lost my hold upon the anchor, the hope in Jesus, finding it, even in such seasons, sure and stedfast." On another occasion she remarked, "When we consider the greatness of Him, without whom not a sparrow falls, what cause for thankfulness have we for his care over us, unworthy as we are."

On the 4th of the Fourth month, she said, "I have for some time felt as if the period of my continuing here was drawing to a close; and this feeling increases. I have been endeavouring to give up all, and lay every thing at the feet of my blessed Saviour; and poor as I am, and at times low in faith and patience, I have never had my trust and confidence in him removed." And after a solemn pause she added; "He will be with me, I feel assured, through the valley and shadow of death." Thus as a faithful servant, looking for the coming of her Lord, she calmly awaited the summons of the solemn messenger; and as her bodily weakness and her sufferings increased, she was enabled, through the Lord's sustaining power, to evince that there is a blessed reality in the Christian faith.

On the evening of the 12th, her mind being very tranquil and collected, and her faculties clear, it was remarked to her as a favour; to

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which she replied, "I esteem it a very great favour indeed;" adding, "I have loved the Lord Jesus from an early period of my life to the present day; and he has not forsaken me. Notwithstanding my short-comings, I have hope in Him; but it is not by any acts of righteousness that we have done, but of his mercy he saveth us."

As the last conflict of nature approached, her pain and bodily distress increased, but she was mercifully borne above it, and with a pleasant countenance observed, "These light afflictions are but for a moment;"—which were her last words. She was soon permitted, as we believe, to receive that far more exceeding and eternal weight of glory, which they work for the righteous; gently passing away, without any struggle, on the morning of the 13th of the Fourth month, 1840, in the 67th year of her age; leaving the consoling assurance, that, through the mercy of God in Christ Jesus, she has joined "the general assembly and Church of the first born, which are written in Heaven."

May her watchfulness and circumspection, and the peaceful termination of her exemplary life, be the means of inducing others, and especially our beloved young friends, to embrace the visitations of Heavenly love, and to submit to the refining baptisms of the Holy Spirit; that thus a succession of faithful labourers may be

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raised up, who, dedicating themselves to the Lord and his cause, may be qualified and strengthened to "serve their generation according to the will of God;" so that they also may at last receive "the end of their faith, even the salvation of their souls."

Testimony of Upper Evesham Monthly Meeting, New Jersey, held Third month 12th, 1842, concerning our deceased friends JOSIAH AND ELIZABETH REEVE.

JOSIAH REEVE was the son of Mark and Hannah Reeve of Cumberland county, New Jersey, and was born the 23d of the Ninth month, 1762.

Through the power of Divine grace, and the watchful care of religiously concerned parents, our beloved friend was brought early in life to yield to the restraints of the cross of Christ, by which he was prepared for usefulness in the church, and became an example of uprightness and dedication, in the support of the discipline, and of our religious testimonies.

He was remarkable for his diligence in attending all our religious meetings, and encouraging others in this important duty; not permitting his business, nor the inclemency of the

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weather to deter him from it; and we believe it was the travail of his spirit, that the power of Truth might be witnessed to rise into dominion on these occasions, and his rejoicing to feel it to be so. He was a persevering labourer with those who had missed their way, endeavouring by persuasive means to convince and reclaim them; being unwilling to give them up, until all proper efforts had been used for their restoration. His charitable sentiments led him to cherish the good in all; yet in the administration of the discipline, he stood firm for the Truth and its testimony. His love for the cause of Christ and for his own religious Society, led him to seek the welfare of the younger members, encouraging them to yield to the convictions of the Spirit of Truth, that they might come up in the places designed for them in the militant church. As an overseer, he was faithful in reproof and warning, as well as ready to hold out a hand of help to those who he feared were falling short in the performance of their religious duties.

To the poor, and those in difficult circumstances, he was a kind and liberal benefactor, and in various ways contributed to their aid and comfort. In the early part of his life, when few, comparatively, stood forward as advocates of the rights of the coloured man, he was prompt and exertive in rendering him assistance to

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obtain his liberty, when illegal measures were pursued by the slave dealer to reduce him to bondage; spending time and means in defending the oppressed.

He was prudent and consistent in the management of his temporal affairs, being careful not to extend his business beyond his means; and to keep to punctuality and justice, in the discharge of his engagements.

It was after the decease of his first wife, who was the daughter of John and Mary Newbold, that he removed and became a member of this monthly meeting; and in the fall of 1802, he was married to Elizabeth, daughter of William and Elizabeth Richardson. In the furniture of his house and his mode of living, he maintained the simplicity of our profession, bringing up his children conformably therewith; and governing his household with a view to their instruction in piety, and preservation from the corruptions of the world. As he advanced in religious experience, he was placed in the station of an elder; the duties of which he endeavoured to discharge faithfully, both by private caution, and also speaking a word in season, to them that are weary. He was engaged at different times in travelling with ministers, to whom he proved himself a sympathising companion; and it was his concern that the ministry might be in

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the life and authority of Truth; and that the hands of those engaged in this weighty work, might be rightly supported, and the young and inexperienced brought forward in their gifts, to the edification of the church.

Being a full believer in the soundness of our religious principles, he was decided against all innovations upon them; and when a part of the Society seceded on account of a difference in doctrine, he stood firm in defence of the faith of the gospel; and bore his share of the trials brought upon us, in supporting our testimonies, and maintaining the rights of Friends.

For many years he was afflicted with asthma and consumption, from which he suffered much, particularly the last two years of his life; notwithstanding which he made great efforts to attend our meetings, when his strength was much reduced and respiration laborious. To many who regarded him as a father in the Truth, his company and solid, cheerful example, under much debility, were animating, and his removal has been felt as a great loss amongst us. He had apprehended for some time that his dissolution would be sudden, of which he gave intimations to some of his friends. A few days before the event, being about as well as usual, he remarked, that "his day's work was done; he was quietly waiting." And at the solemn close, his mind was preserved in calm-

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ness, trusting in the mercy and goodness of God, extended to man through our Lord Jesus Christ, which he frequently referred to, as the only hope of his acceptance. He retired to his bed at the usual hour, and in the morning found himself more unwell, so as not to be able to rise; and his wife and children being present, in the prospect that the awful period had nearly arrived, when he must be removed from works to rewards, he said, that he had nothing to plume himself with, but he saw nothing in his way,—that he felt peaceful; and taking leave of his family, expired without a struggle, on the tenth day of the Eleventh month, 1840, in the 79th year of his age.

Elizabeth Reeve was the daughter of William and Elizabeth Richardson of Bucks county, Pennsylvania, and was born the 31st of the First month, 1770.

Being naturally of a lively disposition, she was an agreeable and interesting companion to her associates, but though fond of indulgence in dress, and the enjoyments usually attractive to the youthful mind, she was very early in life favoured with serious impressions, which checked her in the pursuit of gratifications incompatible with the cross of Christ. When nearly twenty-two years of age, she was brought under renewed convictions at the time

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of the death of two of her sisters, which occurred within about a week. Two years afterwards, her mother being taken extremely ill, she covenanted with her heavenly Father, that she would freely submit to his Divine requisitions, whatever they might be; and was soon brought to evince her fidelity, by making a change in her dress, greatly in the cross to her natural inclination. From this period, she continued stedfast in her allegiance to her Lord and Master; and through submission to the baptism of His Holy Spirit, she experienced the old man with his deeds to be put off, and the new man, which after God is created in righteousness and true holiness to be put on. Thus being baptised into Christ, she was made a living member of his church, and an example of circumspect walking; and about the 30th year of her age, was appointed an elder.

In her thirty-third year, she was united in marriage to our friend Josiah Reeve, and became a member of this meeting. Possessing a discriminating mind, regulated by the power of Divine Grace, she was qualified for the exercise of the discipline. Being also gifted for the station of an elder, to which she was appointed by this meeting, her reliance for sound judgment was placed upon the sense which Truth gives. She entered feelingly into the trials which attend those engaged in the work

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of the ministry, travailing in spirit with them; and was a true helper both at her own meeting, and when abroad as a companion with ministers in their religious visits to others. Having her dependance placed upon her divine Master, she gave proof of the spirit of discernment which he bestows, and was thereby qualified to distinguish between that which comes from the living Spring, and the workings of the natural mind, which minister death and not life.

She fulfilled the duties of a wife and parent with exemplary propriety, uniting with her husband in the support of our Christian testimonies in bringing up their family; and as a watchwoman in the church, she was tenderly concerned for the growth of the children in the Truth, endeavouring to guard the flock against the inroads of error; and though firm, she was mild and affectionate, and sought to draw her young friends into the love of true religion, many of whom loved her as a mother in Israel; and as a friend to the poor and afflicted, she will be long remembered by many.

She had been labouring under disease several months previous to the death of her husband; and after his funeral, on taking leave of some of her friends, she expressed to several of them, that their parting would be final here; which was soon verified. In about six weeks

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she was taken increasingly ill; but with much composure and sweetness, she communicated pertinent advice to those around her, particularly to her children, saying it had ever been her desire for them, that they might have a possession in the Truth; she thought she might say "a thousand fold before any earthly possession." She remarked "that nothing else would do, but the surrender of the whole heart; devoting themselves to the Lord; giving up entirely to his service, and making no reserve; that it might not be said 'what meaneth the lowing of the oxen, and the bleating of the sheep that I hear in my ear.' Every high and lofty imagination must be brought down, and self prostrated in the dust, lying low at the feet of Jesus." Respecting herself she said, "that she might have kept nearer to the pointings of the Holy Spirit than she had done, yet believed from early life she had loved the Truth and endeavoured to follow it; desiring the prosperity of Zion more than any thing else, and prefering Jerusalem above her chief joy." "She did not know of any wilful disobedience to charge herself with; though she was a poor creature, having nothing pertaining to herself to depend upon;" saying, "all her own righteousness felt to her but as the dust of the balance." She ascribed it all to Divine mercy that she was accepted; adding, "I feel no condemnation;

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nothing oppresses my mind." "I believe I have not followed cunningly devised fables; and have faith to believe that I shall be received into the everlasting arms." At this time she said, she felt no doubt of it; and several months before, after a time of great exercise of mind, it appeared to her, that there was "a seat preparing for her in heaven." Her sufferings were great, but she expressed that she felt that support, which she believed would carry her through, for the sting of death was taken away.

At another time she remarked, that she had thought much of this meeting, and desired the love of the world might not take the place of better things in the hearts of any—that baptism was needful to qualify for usefulness in the church, in order that the places left vacant might be filled—that the same Divine power which had raised up instruments for the Lord's work, was still able to raise up others; and she believed the cause of Truth would not be suffered to fall to the ground. She continued to express much deeply interesting matter during the intervals of ease; and in the extremity of pain, her ejaculation was, "Oh, heavenly Father, be pleased to take me to thyself, but thy will be done." After taking an affectionate leave of her tenderly beloved family and friends, who surrounded her dying bed, the disease induced a state of delirium; but notwithstand-

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ing her mind was thus clouded about thirty-six hours, its tendency heavenward was evident. On being asked to take something, she replied; "I have taken much medicine, and do not wish to take any more; all I want is the pure water of Shiloh, and the wine of the kingdom."

A short time previous to the solemn close, the irritability of the nervous system subsided, and in great sweetness her immortal spirit took its flight, we doubt not to the mansions of eternal bliss, there to join the innumerable company which surrounds the throne, ascribing blessing, and honour, and power to Him who sitteth upon the throne, and to the Lamb, forever and ever.

She departed this life on the Fourth day of the First month, 1841, in the 71st year of her age.

In the removal of these dear Friends, we feel our loss to be great, yet we believe that the Lord is able to supply all the needs of his church, and it is our sincere desire that the young and rising generation, may be brought by submission to the gentle influences of Heavenly love, to take up the cross, and be thereby prepared to serve and honour the Lord in their day, and fill up the places made vacant by the removal of the faithful servants of Christ who have stood as standard bearers in the church.

FINIS.

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MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS OF

THE YEARLY MEETING

OF

PHILADELPHIA.

PHILADELPHIA:

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Kennet Monthly Meeting, concerning our friend CALEB PENNOCK, *deceased.*

FROM a regard for the memory of this our dear ancient friend, and the lively recollection we have of his fervent religious engagements and pious labour amongst us, we believe it a duty we owe to survivors, to preserve some account of his life and conversation.

He was born in East Marlborough, Chester County, Pennsylvania, on the 28th day of the Ninth month 1752, of parents in membership with the Society of Friends. In early life he was deprived by death of the guardian care of his father, which circumstance left him under little restraint, and his disposition being naturally of a lively character, led him to seek the company of those of congenial views.

With such he was wont to indulge in gaiety

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and merriment, inconsistent with the sobriety of a follower of Christ, and was at one time in danger of becoming entangled in the snare of intemperance.

But it pleased the Lord to arrest him in his downward career. At one time while in the midst of a convivial party, and partaking in the vanities that prevailed, he was suddenly smitten with powerful convictions of the sinfulness of such a course; and yielding to the impression, ceased from further participation in their amusements. Though thus divinely favoured, he did not for a time wholly choose the Lord for his portion, and the God of Jacob for the lot of his inheritance; for after his marriage, which took place in the year 1776, he neglected the attendance of mid-week meetings, saying, he thought it foolish in some who attended them. Some time afterwards a Friend in the ministry was concerned to revive in his family the words of David to his son Solomon, viz.: "and thou Solomon my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind. If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever;" by which a lasting impression was made on his mind.

Being thus afresh awakened to a sense of his condition, he was made willing to resign himself

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to the guidance and government of Him who willeth not the death of him that dieth, but would that the wicked should return from his ways and live. In after life, when adverting to this change he said, I then saw I had another Master to serve, and had to attend meetings both on first-days and in the middle of the week, and often to walk eight miles to Monthly meeting. He now became very careful in his outward calling, not to grasp after the things of this world, least he should lose a better inheritance; and in his dealings with men would rather suffer loss than contend for that which was lawfully his own; saying, he had enough, and that plenty was sent if rightly disposed of.

Believing himself called to the weighty work of a minister of the gospel, so deeply was he impressed with a sense of the awful responsibility that would rest upon him, and of his own unworthiness, that he evaded a compliance with the divine requisition, saying with Moses, "Kill me, I pray thee, if thou deal thus with me." But being strengthened to resign himself to Him who had thus called him, he became a faithful and devoted minister of the gospel of Christ.

In the exercise of this gift, he delivered that which was given him to utter with great simplicity, both of language and manner; believing that it was not the elegance of words, or the

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manner of expressing them, but the savour of life accompanying them, that can alone render that which is spoken useful to the hearers.

We think it may be said of him, in the language of an Apostle, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." He was led at times to speak in a prophetic manner, but was cautious of publishing these unfoldings of the divine will, unless necessity was laid upon him.

Previous to the separation in the Society, he was often impressed with a feeling that something like a dark cloud was hanging over it, but had not seen by what way it was to come. And when it did approach, he was not enabled to discern the true cause at that time; but by turning inward to the same power that convicted him of evil in his youth, he clearly saw its dangerous tendency; and during its progress in the Society, he stood firm in the cause of Truth; and often laboured both publicly and privately with those who seceded from us, as long as he was able to attend meetings. So strong was the testimony he bore against that separating spirit, that after he was confined to his house by disease, he would, with much earn-

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estness, impress on Friends who called to see him, the necessity of continuing faithful in treating with those who had thus gone out from amongst us.

The greater part of the meeting to which he belonged having joined with the separatists, he, with the few Friends that remained, held a meeting for worship at his own house; and this little company were often favoured with the presence of Him who testified, "that where two or three are gathered together in my name, there am I in the midst of them." They afterwards became members of Kennet particular meeting, held near Parkersville; which meeting he diligently attended, suffering nothing but indisposition to prevent him, and often when so feeble, that he had to be supported from his chair to his seat in the meeting-house.

The manifest departure in many Friends from plainness in dress, language, and the furniture of their houses, was a cause of grief to him; he thought, that instead of standing in the gap, and being way-marks to the people, such were aiding in drawing down divine displeasure. With sorrow he beheld them falling back into many things, against which our predecessors, through much suffering had maintained a faithful testimony. Although at times he felt so discouraged, when seeing and feeling the many

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deficiencies within our borders, that he was ready to wish with the prophet; "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them;" yet he was made to believe, and strengthened to declare publicly, that the testimonies professed by Friends were in accordance with the gospel of Jesus Christ, and must prevail.

A few months before his decease he delivered a remarkable testimony at Kennet Monthly meeting, in which he said, the enemy in order to have successful instruments in his hands, has tempted many filling high stations amongst us, and has led them off, so that it may be said, the leaders of this people have caused them to err; and that these were leading away others; for the enemy had gotten up a counterfeit, and not only got it up, but had also got it to pass; that if we expect a counterfeit to pass, it must nearly resemble the thing itself, or it will not do; but after all, it will not bear inspection, however near the semblance might be. In the afternoon of that day, he observed in conversation, that the enemy was at times permitted to follow to the very gate; and added, "sometimes he tempts me to doubt whether I shall ever get inside, bringing all the sins of my youth before me, and making me to fear that I

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have never fully repented of them. And what a sorrowful thing it would be, if, after all my struggle, I should be cast off at last; but I am made to feel it is the work of the enemy."

He was able to attend meetings, until within a few months of his decease, and was often much favoured therein, in the exercise of his gift. He desired that he might be clear of all men in the final hour; an hour, he said, that seemed more solemn the nearer it drew. In an opportunity he had with his family, not long before his departure, he said, "I think it right to tell you, that last night I lay some hours thinking of my latter end: all seemed pleasant; the scenes of my youth were brought up to my remembrance, when I so far went into vanity and folly; yet all seemed peaceful. The Lord is merciful to sinners; he was so to the poor publican; he went down to his house justified rather than the pharisee. I always found peace in giving up to what I found to be my duty, though it led in the way of the cross and deep provings. And 'though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eye shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye

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turn to the left.'" He then said, "my time has been lengthened out more than I expected; I think a change is near, though I feel as well as usual." Soon after he had a paralytic stroke, which confined him to the house the remainder of his life. During this period, he appeared like one that had nothing further to do, and in much sweetness of spirit awaiting the final summons to everlasting rest.

Towards the close, when speaking of his dissolution, he said, "it is solemn to think of it;" but added, "I shall go well. I shall be safely landed. I should be willing if the time had come for my release, but I must wait the right time." To a Friend who called to see him, he said, "Oh! what a nearness I feel, to all that are in unity with Friends." He frequently desired, that when his earthly tabernacle was dissolved, he might have an easy passage; which was granted. His strength gradually declined until the 25th of the Eleventh month 1843, when he quietly passed away while sitting in his chair, in the 92nd year of his age.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

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A Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning MARY WISTAR.

UNDER a sense of the blessed efficacy of divine grace, in redeeming from the world and qualifying, for usefulness in the church, those who are obedient to its heavenly visitations, we are concerned to preserve some record of the life and character of our late beloved friend and elder, Mary Wistar.

She was the daughter of Richard and Elizabeth Waln, and was born in this city, in the year 1765. Her parents removing to reside in New Jersey, she passed much of her time at the house of her grandmother, Elizabeth Armit, whose pious example and watchful care over her, proved to be a great blessing. She was exposed to many temptations incident to an extensive circle of acquaintances, and indulged a fondness for gaiety, which was cause of uneasiness to her concerned friends. Yet in after life she could commemorate the preservation which attended her, when she knew not whence it came; and acknowledged that through unmerited mercy, she had often been restrained from open violations of our Christian testimonies.

In the year 1786, she was married to our

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friend Thomas Wistar; a union which was permitted to continue during the unusual period of nearly fifty-nine years; and which, through submission to the manifestations of divine grace, was made remarkably conducive to their mutual growth in the Truth and their usefulness in the church. Not long after this event, it pleased the Lord to visit her with severe afflictions, and as expressed by herself, she was made to understand the language, "Who may abide the day of his coming? and who may stand when He appeareth?"

As she patiently submitted to these baptisms, she was enabled to surrender her own will to that of her heavenly Father, and bowing to the cross of Christ, she felt his yoke to be easy and his burden light; and under the renewed visitations of his Spirit, she became more and more enlightened to see the things which belonged to her peace. The testimonies of Truth became very precious to her: she found it her duty to exercise great watchfulness over her conversation, which was marked by humility and godly sincerity. She was led into simplicity in dress and in her domestic arrangements; and as her cares increased, was concerned to suffer nothing to interfere with the performance of religious duties.

She had a deep sense of parental obligation:

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Feeling her own insufficiency for the right education of her children, she was led to seek for that wisdom which is "profitable to direct," and under its blessed guidance was enabled to govern them with firmness and gentleness, and to watch over herself, that her example might be consistent with her precepts. She sought suitable opportunities to imbue their minds with a sense of their dependence upon their heavenly Father, and direct them to the light of Christ revealed in the secret of their hearts. While thus endeavouring to discharge the duties of a Christian parent, she was often favoured with the spirit of supplication on behalf of her children, and the memoranda which she has left, give evidence that the exercise of her mind on these occasions was very fervent.

Thus coming up in the discharge of her domestic duties, as she grew in grace, the sphere of her usefulness was enlarged, and she became qualified more openly to promote the cause of Truth. Her judgment was clear and discriminating, and seeking to be preserved in dependence upon the wisdom which is from above, she was very useful in the administration of the discipline, uniting firmness in the maintenance of our Christian principles and testimonies, with forbearance and condescension towards all.

As an overseer, she laboured with offenders

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in the restoring spirit of the gospel, with meekness and tenderness; and was often engaged to administer caution to such as were in danger of being led astray.

For many years she was an elder of this meeting, and filled this important station with humility and godly fear. Being brought into very close sympathy with those who were young in the ministry, her counsel was freely imparted to them, and she largely partook of their exercises.

In our meetings for divine worship, the solemnity of her countenance gave evidence of the introversion of her mind. In these seasons of waiting upon the Lord, she was often brought under a living exercise on her own account and that of others, and on returning from them, frequently expressed the refreshment she had experienced.

Both in her private deportment and in meetings, she was concerned that no cause of offence should be thrown in the way of any, especially of the young, and of those who were under serious impressions. Those who were entrusted with the care of young children, were particularly objects of her solicitude, and she often found it her duty affectionately to impress upon them, the obligation to bring up their tender

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charge from early infancy, consistently with our religious profession.

As she advanced in years, this subject appeared to rest with increasing weight upon her mind. The last time she attended our Monthly meeting, when labouring under much physical weakness, she was engaged in great tenderness to impress upon mothers the necessity of faithfulness in the discharge of this important duty.

She was a diligent reader of the Holy Scriptures, and in her silent waiting appears to have been favoured with precious openings of many passages, to her comfort and edification. With the writings of our early Friends she was much conversant; often remarking the deep interest and instruction she had felt in tracing their Christian experience. Her memory being stored with incidents connected with the rise and progress of our religious Society, she was accustomed to dwell upon them in conversation, especially with young persons, and earnestly to recommend the perusal of these valuable works.

Being favoured with clear scriptural views of the doctrines of the Christian religion, as they have always been held by us; she was, in common with other faithful Friends, brought under great concern upon the appearance within our borders, of those anti-christian sentiments which

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led to the recent secession of many individuals from our religious Society. Firmly upholding the testimony of Truth, and not shrinking from the trials to which she was thus subjected, she was very useful in the support of our discipline at that eventful period.

As she drew near the close of life, it was manifest that her mind became increasingly imbued with Christian love, which was evinced by meekness, patience, gentleness, and a forgiving disposition.

In the early part of 1843 her health declined, and in the Fifth month of that year she was attacked with paralysis, which for some months deprived her of the use of one side. During this afflicting dispensation, she was kept in resignation to the divine will, and was heard to say, that she did not wish it different. To a friend who visited her a few days after she was first taken, she expressed with much feeling, her sense that it was all right, adding, "how many things I have to be thankful for! how much of mercy is mingled in this cup of affliction." She partially recovered from this attack, but remained under great weakness of body, yet retaining the powers of her mind in much clearness and vigor. She continued to make exertions to attend our meetings for divine worship, when her infirmity was such as seemed to render the

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attempt hazardous; and often returned refreshed and comforted.

Throughout her sickness she was preserved in quietness and serenity; enjoying the society of her friends, and making instructive remarks to young persons and others who called to see her.

She often expressed her sense of her unworthiness, saying, "that her hope of salvation rested solely on the mercy of God, through the atonement and mediation of our Lord Jesus Christ." During the last four months of her life she read much, and almost exclusively in the Holy Scriptures, which afforded her great consolation. She frequently said that the fear of death was removed, and that she felt willing to go; adding, although the time was hid from her, it could not be long.

She passed first-day, the 15th of the Twelfth month last, sitting up, but appeared more unwell than usual. It was evident that much solemnity covered her mind, although she said but little; about an hour after retiring for the night, a cough came on, with difficulty of breathing, and shortly after, she gradually reclined on the pillow, and as we reverently believe, fell asleep in Jesus.

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Testimony of Muncy Monthly Meeting, concerning our dear friend ELLEN M'CARTY.

SHE was the daughter of Moses and Jane Roberts, who were among the early settlers in the neighbourhood of Cattawissa, [in Pennsylvania,] and at that time members of Exeter Monthly meeting. Her father dying when she was quite young, she was left under the care of her widowed mother and other branches of the family, in a situation not very favourable for literary or religious instruction; yet during this period she appeared to be preserved in a state of innocency and tenderness of spirit.

In the year 1798 she was united in marriage with Joel M'Carty, a member of Muncy Monthly meeting, and soon after removed with her husband to Elklands, [in Pennsylvania,] where a small settlement of Friends was then forming within the limits of this meeting.

In this retired situation, very much secluded from the busy scenes of life, and subjected to many of the privations attendant on the settlement of new countries, her mind became more deeply impressed with the importance of seeking those treasures which neither moth nor rust can corrupt.

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Under these renewed exercises she often expressed the concern she felt on account of their not having a meeting for worship, and encouraged her friends to unite in making application for an indulged meeting, which was granted them in 1816.

She was very diligent in the attendance of our religious meetings, though frequently having to press through many difficulties and hardships in the performance of this important duty; often speaking of the sweet peace she was at times permitted to experience, when sitting in their little silent meetings; and encouraged her own family and friends not to suffer any worldly business so to engross their attention as to prevent them from a regular attendance.

Having thus learned in the school of Christ, the excellency of his government, and by yielding to the manifestations of grace in her own heart, she became qualified to invite others to come taste, and see that the Lord is good.

Though her literary acquirements were very limited, she was enabled in her public ministry to express herself in clear and impressive language.

Her early communications carried with them an evidence that they were from that Anointing which alone can qualify for true gospel ministry;

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and in the year 1819 were approved by the Quarterly meeting of ministers and elders.

By closely following the leadings of the true Shepherd, she became a lively and acceptable minister; was a firm believer in the doctrines and principles of our religious Society, as set forth in the approved writings of our early Friends; and opposed to all speculative views and unprofitable theories. She bore a faithful testimony against the unsound views of Elias Hicks and his followers, being frequently led in her communications to express her full belief in the authenticity and divine authority of the Holy Scriptures, and in the divinity and offices of our blessed Saviour as therein set forth.

She several times visited the families of this Monthly meeting, a service for which she was well qualified; frequently administering counsel and encouragement suited to the conditions of those present.

With the approbation of her friends in 1830, she performed a visit in gospel love to the meetings composing Farmington and Scipio Quarterly meetings, [in the State of New York,] and to those of Friends in Upper Canada.

Although domestic duties necessarily claimed much of her time, having a large family of children, yet these seldom prevented her from attending to the calls of duty.

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Christian love so warmed her heart towards the whole human family, that she was a truly sympathizing friend to the afflicted in body or mind. The last few years of her life were much spent in visiting and nursing the sick; frequently having to endure many hardships and privations when attending on the poor and remotely situated families of her neighbourhood. And while administering to the wants of the body, she was ever mindful of that more precious part, the immortal soul; endeavouring to turn their minds unto Christ Jesus, as the only hope and means of salvation.

In the last meeting she attended, the day before she was taken ill, she spoke of the shortness of time to some present, and encouraged those who might remain a little longer, to greater diligence in the attendance of their religious meetings.

From the first of her sickness, she was impressed with a belief that she should not recover, and was much engaged in fervent supplication to the Father of mercies, that he would be pleased to preserve her in patient resignation to his blessed and holy will.

The evening before her close, being asked if she would like to see her physician, she calmly replied, "No! there will be a change before morning;" and soon after requested her children

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might be sent for; some of whom resided a few miles distant.

On their arrival, her powers of speech had so failed, that she could say little more than "I have told you the truth before;" and in a few minutes quietly passed away on the 20th day of the Fourth month, 1844, in the sixty-third year of her age.

A Testimony of Woodbury Monthly Meeting of Friends concerning JOSEPH WHITALL, *deceased.*

THIS our beloved friend, being removed from the church militant, as we believe, to the church triumphant, we feel engaged to bear our testimony to the power and efficacy of that grace, which enabled him from youth to advanced age, to advocate the cause of truth and righteousness in the earth, and preserved him, even unto the end, a zealous supporter of the doctrines and discipline of our religious Society, in their ancient simplicity and purity.

He was the son of Benjamin and Elizabeth Whitall, of Woodbury, New Jersey, and was born the 17th of Third month, 1770.

From some memoranda which he made of the "merciful dealings of divine kindness [with him],"

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it appears he was visited by the day-spring from on high, in the seventh or eighth year of his age. He says, "It pleased the Lord to place a measure of his fear in my heart, that I became clearly convinced of the evil of telling an untruth, and of using naughty, idle words; and I have had, from a degree of experience, to unite with the Scripture testimony, "the fear of the Lord is the beginning of wisdom, and to depart from evil, a good understanding." But from a want of keeping here, I sustained great loss; yet the Lord was often near me in those my young and tender years, but I knew it not; and frequently between eight and twelve, I had to reflect on the awfulness of death, and to consider that even those of less age than myself were summoned to the grave. And I may acknowledge, in commemoration of divine kindness, I was preserved in a good degree of innocency."

About the fourteenth year of his age, he was sent by his parents some distance from home, in order to obtain a more liberal education than his own neighbourhood afforded; when he remarks, "As I was now separated from my old acquaintances, serious thoughtfulness began much to increase; and in those days I loved solitude and retirement. It was a time of the Lord's merciful visitation to my soul—yea, the day of my espousals to Christ, and of my enter-

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ing into covenant with him." On his return, falling into what he calls wicked company, its leavening influence had an injurious effect, although he was preserved from gross evil.

About this time he yielded to a proposal of his father, to enter as a student of law, and in his nineteenth year left his parents' house for that purpose. Possessing a strong and cultivated mind, he entered into the study with an energy and perseverance, which were evidences not only of his delight in the profession, but of determination to secure some of the applause which the world often bestows on those who are successful therein. "And that cunning, subtle serpent, our adversary, the devil," he says, "began to tempt me more and more, with the honour and glory of the present world, which the Lord, our gracious helper, through his marvellous interposition, afterward stained in my view, and clearly manifested to my understanding, that he that persists to keep and enjoy a life in these things, is thereby disqualified for his holy kingdom, which consisteth not in meats and in drinks, but in peace and joy in the Holy Ghost."

Notwithstanding at this eventful period of his life, he was beset with the temptations peculiarly incident to the prosecution of his studies at the capital of the State, yet he was a sincere seeker

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after truth, and in the habit of attending the public worship of different religious denominations, hoping to discover a light for his path, yet from his own acknowledgment, with very little success. Hearing there was to be a stranger at Friends' meeting, he thought he would also go there, though not expecting much; but on taking his seat, his mind was gradually introduced into such a feeling of solemnity, as he had scarcely before witnessed, and finding what was said corresponded with the evidence of Truth in his own mind, he was almost persuaded that among this people might be found that which his soul sought after. Procuring George Fox's Journal, with similar works, he soon became so much interested in their perusal, and in the Holy Scriptures, that his preceptor wrote to his father, advising him of the change in his son, commending his industry and good conduct, but suggesting the improbability, with his present seriousness, that he could make a successful lawyer.

It was while on a visit to his native place, about this time, that on going to bed at night, his mind was plunged into great distress, under a belief that it was required of him to give up the study of the law. So sore was the conflict, that he has been heard to say, "I thought it would have been impossible to have borne it

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many hours; but by three o'clock in the morning my will became resigned, and falling asleep, when I awoke in the morning, the sun was shining full in my face, and never before had I enjoyed three hours of such delightful slumber, or witnessed such a bright and glorious morning. When I entered my chamber I so loved my profession, that, for the best farm in the county, I would not have resigned it; when I left it next morning, it was abandoned forever."

After this act of resignation he again became a member of his father's family, engaging willingly in employments, which a false estimate of things had recently made him consider as mean. While useful in disposing of the produce of the farm, he was keenly alive to the danger of having "his spirit leavened somewhat to that of the multitude" with which he had to mix, and after returning home one evening, he says, "I walked alone in the woods and was favoured to feel that mighty power, which is alone able to quicken and make alive, and to raise out of death and darkness. My mind was brought into a solid calm; the presence of the Most High was wonderfully manifest, and I entered into solemn covenant to be more attentive in future to the reproofs of instruction, which are the way of life."

He was a diligent attender of the meetings

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for worship of our religious Society, to which he was shortly after united as a member, and in the twenty-third year of his age was married to Hannah, daughter of John and Elizabeth Mickle. Being favoured in this important step with the pointings of that wisdom which is ever profitable to direct, he was often led, in the course of his after life, to acknowledge the goodness and mercy of his gracious Lord, in giving and preserving to him a companion, who was so truly a help-meet for him. Settling in the neighbourhood of his birth place, he became a useful member of religious society, punctual at meetings, and as a parent manifesting a pious care in the education of his children, he was warranted in advising others of their duty in these respects.

Having passed through the needful baptisms about the twenty-fifth year of his age, he appeared as a minister of the gospel; and being kept in a humble, watchful state of mind, in dependence on the Lord Jesus, the giver of every good and perfect gift, he was enlarged in knowledge and utterance; being sound in doctrine, showing forth the excellency and sufficiency of that divine principle of light and grace which qualified him for this service, and kept him remarkably careful not to minister without

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the heavenly life and power which made his ministry acceptable and edifying.

He has frequently been heard to allude to the awful state of feeling produced in the years 1797 and 1798, by the prevalence of the yellow fever; a number of his connexions, beside his father and a younger brother, to whom he was tenderly attached, being taken away [by death] in a very short time. He thought it his duty to wait upon the sick, notwithstanding the supposed contagious character of the disease. But in his memoranda he says, "my dependence and hope were fixed on the Lord alone, and I may thankfully acknowledge, that his holy sustaining help was near." On being in the chamber with his brother, who was very ill, he says, "I felt remarkably tendered and contrited: truly, it was a heart-melting time. I felt the spirit of supplication poured forth on his and my own behalf, and it was a season gratefully to be commemorated, for the precious sense at this time afforded. I thought I clearly saw a glorious mansion prepared for him, and I then gave up all hope of his recovery."

At a later period, being ill with the fever himself, a female relative who lived near, called to see him, and while at his bed-side, knelt in fervent supplication for one whose end was nigh at hand. As he was convinced of her near access

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to the footstool of divine mercy, and supposing her allusion to be to his own departure, he could not reconcile it with a previous evidence that he should recover, given [to him] in that light which he believed was an emanation from the Spirit of Truth itself. Hence his mind was unable to comprehend what had been manifested, until a few days after, he was informed of the death of this beloved friend; when he was more than ever confirmed in the efficacy of that Anointing which teacheth all things, and is truth, and no lie.

Feeling a religious obligation to engage in the important service of superintendent of West Town Boarding School, he, with his wife, removed thither in the year 1811, where they laboured usefully and acceptably for several years, and were greatly endeared to both the teachers and pupils, to some of whom he was as a nursing father in their spiritual progress.

As a minister, he travelled but little, compared with many, though he was several times from home in the exercise of his gift, sometimes as a companion to others. A few years before his close, he was engaged in holding meetings for those of other societies, in different places in his own county, with satisfaction to himself and to those who were the objects of his concern.

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Those who have partaken of his hospitality, can acknowledge that he attended to the apostolic injunction, "to entertain strangers." Being well versed in the Holy Scriptures and the writings of Friends, and possessing much general information on other subjects, his company and conversation were very instructive and attractive, not only to those of mature years, but also to the young; and he treated all, even when their sentiments differed from his own, with Christian tenderness and respect.

The decline of his health was very gradual; and for some years he was prevented from much active exertion. Yet his love for the cause, and the life and authority usually attending his ministry, did not abate, and in his last public testimony at our meeting, he was highly favoured, the power of Truth rising into dominion. He imparted much salutary counsel and fatherly admonition, and appeared to take a final farewell of the meeting; remarking, although our Society seemed as it were stripped and peeled, yet he was firm in the persuasion that a brighter day was advancing, and believed there were those now born, who would live to see it.

Some of his friends being with him a few weeks previous to his dissolution, after a sorrowful allusion to the existing war [with Mexico]; in a very

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solemn and impressive manner he said, "notwithstanding this sad state of things, my faith is strong that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and that the knowledge of the Lord shall yet cover the earth, as the waters cover the sea; although none of us may live to see it, yet I believe it will be."

Being sensible of his approaching end, he was preserved in much quietness and resignation to the divine will; frequently speaking of himself as a poor unworthy creature, having nothing of his own to depend on: yet he was favoured at seasons to experience that soul-sustaining faith in the merits and mercies of his Redeemer, by which he was enabled to look forward with unclouded hope. He was confined to his bed but a few days. During this solemn season he was often heard to utter short petitions in a melodious voice, several times expressing an earnest desire that the work of sanctification might be thoroughly accomplished; and on one occasion ejaculated, with peculiar feeling, the language of the psalmist, "Oh that I might see thy power, and thy glory, so as I have seen thee in the sanctuary, because thy loving kindness is better than life."

On the evening of the 12th of Second month,

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1847, he peacefully passed away from the trials attending this life, we humbly believe, to a glorious mansion of everlasting rest, having been a minister about fifty-one years.

Testimony of Muncy Monthly Meeting, in Pennsylvania, concerning MERCY ELLIS, *deceased.*

BELIEVING that the memory of the just is blessed, and that the example of those, who, through submission to the teachings of the Holy Spirit, have been enabled to fight the good fight, to keep the faith, and finish their course with joy, tends to animate survivors to follow them as they followed Christ, we are engaged to preserve some account of this our beloved friend.

She was the daughter of William and Mary Cox, of Deer Creek, Maryland, both of whom were valuable and exemplary members of our religious Society, the former acceptably filling the station of an elder, and the latter being an approved minister. It was their concern to endeavour to train up their offspring in the nurture and admonition of the Lord, and our dear friend has frequently been heard to commemo-

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rate their pious care in this respect, as among the many favours which a merciful Creator had conferred upon her, and for which an account must be rendered.

In very early life she was sensible of the tendering visitations of the love of God to her soul, inclining her to choose the good and refuse the evil; and as she yielded thereto, she was strengthened to surrender her own will to the will of her heavenly Father, and to make some steps in that narrow path which leads to true peace. As she endeavoured in simplicity to follow the pointing of the divine finger, she became impressed with the conviction that some articles of her dress were designed more for show than for use, and that it was her duty to lay them aside, believing that an attempt to decorate the frail body, could not be agreeable in the divine sight.

She frequently observed in after life, that for little acts of simple obedience to apprehended duty, even in matters which are often deemed of small moment, she felt the sweet reward of heavenly peace. At this early period of life, the necessity of endeavouring to follow the dictates of the Spirit of Truth, however small its requirings might appear to the outward view, was so deeply engraven on her heart, that it became her primary engagement, and the go-

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verning principle of her future course. Thus being faithful in the day of small things, she experienced a growth in grace, and was enabled to show forth in her example the fruits of the Spirit, in love, in gentleness, and in meekness of spirit.

In the twenty-fourth year of her age, she was united in marriage with our friend William Ellis, and soon after removed with him to this neighbourhood, where she continued to reside during the remainder of her life.

At the time of their settlement here, the country for a considerable distance around, was in a wilderness state, and they had to encounter many of the difficulties and privations incident to new settlements, but though of a delicate frame and accustomed to many indulgences, she was cheerful and contented in her allotment. A few families of Friends soon settled around them, whose society was congenial, but there was no meeting for divine worship near enough for them to attend, which was a source of deep concern to her exercised mind, and she felt it to be the greatest privation attendant on their situation.

The Monthly meeting to which they then belonged was distant about one hundred miles, notwithstanding which she several times attended it, performing the journey on horseback, through

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a country but little cultivated, and over a range of lofty and rugged mountains. It was not long before an indulged meeting was granted them, in the attendance of which she was diligent and earnest, and has often been heard, even late in life, to remark upon the solid comfort and instruction she was permitted to experience in these small but solemn gatherings, and that she had great cause to commemorate the goodness and mercy of Israel's Shepherd, who thus watched over and cared for her, and preserved her from being entangled by the allurements of this fading world.

Under the precious and tendering impressions thus sealed upon her spirit by the fresh unfoldings of the day-spring from on high, she was strengthened to renew her covenant with the Most High, that if He, whom her soul loved, and who had watched over her from her early youth, would graciously continue to be with her, and give her food to eat and raiment to put on, he should be her God, and she would endeavour faithfully to serve him in the way of his requirings, during the residue of her days.

Believing that her divine Master had called her to the work of the ministry of the gospel, and been pleased to confer on her a gift therein, after passing through the necessary baptisms

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and exercises preparatory thereto, she first appeared in that capacity about the thirty-ninth year of her age. Having been instructed in the school of Christ to distinguish the voice of the true Shepherd from that of the stranger, she was careful to wait for his renewed putting forth, and simply to follow his leadings; by which means her communications were made lively and impressive, ministering grace to the hearer and tending to the edification of the church.

Her first religious engagement, with a minute from her Monthly meeting, was to [visit] the families of this and a neighbouring Monthly meeting, which she was enabled to perform to the peace of her own mind, and to the satisfaction of her friends. She was subsequently several times engaged in religious labour in the city of Philadelphia, the State of New York and in Canada; and although she had a family of children around her, many of whom were small, and was deprived by death of her beloved husband, yet she was made willing to surrender all at the call of her Lord, and to run in the way of his requirings; not doubting that he who put her forth, would open the way and watch over those whom she left behind.

Her labours of love within the compass of this meeting were abundant, being deeply con-

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cerned for the spiritual welfare of its members, warning and exhorting, and reproving with all long suffering and tenderness, desiring that all might be gathered into the fold of Christ, and become of the number of his sheep. She several times visited the families belonging to it, the last time being in the eighty-fifth year of her age. When laying this concern before her friends, she expressed the belief that it was an evening sacrifice required of her; and in the progress of it she several times remarked, that she believed it was her last visit of the kind amongst them. She earnestly encouraged the young and the middle aged, while strength lasted, to double their diligence to make their calling and election sure.

It was her lot to pass through deep afflictions, but she was favoured to experience the divine arm underneath for her support, and to hear his voice saluting her spiritual ear with the gracious promise, "I will never leave thee nor forsake thee." And she often remarked, that this consoling language had been a stay and support to her during the subsequent steps of her life.

In the attendance of our religious meetings, both for worship and discipline, she was an example of diligence, careful to bring her children

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with her, and to encourage others to faithfulness in this Christian duty.

Until her bodily strength was impaired by advanced age, she generally attended the Yearly meeting, and frequently our Quarterly meeting, though distant from her residence several days' journey. Such was her concern to be found faithful unto the end, and to fill up the measure of service allotted her in the militant church, that she made great exertions to perform apprehended duty, even when the infirmities of age might seem to some a sufficient ground of excuse.

For the suppression of intemperance and the iniquitous practice of converting the gifts of a bountiful providence into a liquid poison, as she often termed it, she laboured much, both in public and private, several times visiting those not in profession with Friends, who were engaged in distilling, and labouring in love to dissuade them from an employment so unrighteous, and so destructive of the comfort and happiness of their fellow men.

She took a deep interest in the religious and literary education of children, and a school under the care of Friends, being opened near her residence, she extended the hospitality of her house to many who were remote from suitable schools, or who, from other causes, claimed her

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sympathy and aid, and we have reason to believe that her watchful, maternal care over these, was blessed to some of them.

To the poor and those under affliction, whether of body or mind, she was a tender and sympathising friend, frequently engaged in searching out objects of charity, and prompt in her endeavours to afford them timely and suitable relief. Being of an affable and affectionate disposition, sweetened by the love of God shed abroad in her heart, she was courteous and kind to all, and was greatly esteemed and beloved by a large circle of friends and acquaintances.

She continued to attend our religious meetings until about two weeks previous to her decease, and though her bodily strength had much failed, her mind remained clear and vigorous, and she was frequently engaged in the exercise of her gift in a lively and acceptable manner. Her last public engagement was in fervent, solemn supplication to the Most High, on behalf of "the little meetings in this part of his heritage."

Having thus endeavoured to fulfil her social and religious duties in the fear of the Lord, and to occupy the gifts and talents entrusted to her, to the honour of the great Giver, she was enabled to contemplate the close of life without

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alarm, often expressing a desire to be released, when it might be consistent with the divine will. Her spirit seemed clothed with peaceful quiet, calmly awaiting the final summons, as one whose day's work was done. She was taken ill on the 8th of the Second month, 1848, and was mercifully spared from much bodily suffering. To a friend who sat by her, she said, "If it should be the blessed Master's will at this time to proclaim a release, I hope it will be in mercy." On being reminded of the gracious promise made to her in a time of great affliction, before alluded to, she replied, "Yes! and his promises are yea, and amen forever!"

She quietly and peacefully departed on the afternoon of the 9th of the same month, having nearly completed her eighty-seventh year, a minister about forty-eight years; and we believe, that to her may be applied the language of Holy Scripture, "Blessed are the dead which die in the Lord, yea, saith the Spirit, they rest from their labours, and their works do follow them."

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Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, concerning MARGARET HUTCHINSON.

To show forth the praises of Him who calleth the children of men out of darkness into his marvellous light,—to persuade the youth to submit to the visitations of the grace of Christ Jesus, and to cheer and encourage the weary traveller to hold on in the way of righteousness faithfully to the end, we feel engaged to give forth a testimony concerning our late beloved friend, Margaret Hutchinson.

She was the daughter of William and Elizabeth Fimister, and was born in Murrayshire, near Elgin, in Scotland, the 16th of the Sixth month, 1763, and was educated in the principles of the Presbyterians, her parents being members of that religious society. From her own account, her mother was careful to bring her up in the frequent reading of the Holy Scriptures, which she practiced daily, rising early in the morning and reading in them to her, the benefit of which she felt in after life. In the year 1775 they embarked for America, and after a tedious passage landed at Philadelphia. The death of her mother, which occurred in the following summer, was to her a great

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affliction. Her father giving up housekeeping, her home was afterwards mostly with strangers, and at a time of life in which she greatly missed the affectionate care and solicitude of a pious mother, whose petitions were often put up for the preservation of her children. This loss was much made up to her in having the society of religious friends.

At an early period of her life the compassionate regard of her heavenly Father extended to her the visitations of his love and power, bringing her to see the sinfulness of sin, and drawing her into covenant with himself. In a letter to one of her grandchildren, which she dictated in her eighty-third year, she says, "I was here in a strange land, in early life, without my parents, and I have a testimony to bear to the goodness and mercy of a gracious God. I was visited in early life, and have great occasion to commemorate the gracious dealings of the Lord with me from childhood, who led me and fed me, and has been with me all my life long; and now, in my advanced age, is my stay and staff to lean upon. The Lord is good to them that fear him, that hope in his mercy."

She frequented the meetings of the Presbyterians until about the twentieth year of her age, when feeling her mind drawn to attend the meetings of Friends, she left them, and about

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her twenty-third year, applied to become a member, and was received by the Philadelphia Monthly meeting. In her twenty-fourth year she was married to our esteemed friend John Hutchinson, who had been received into membership by the same meeting before their acquaintance with each other, and about the same time.

Being brought under the Lord's refining hand, and believing for a considerable time that it would be required of her to bear a public testimony in the work of the ministry, she passed through many baptisms preparatory thereto, and in the thirtieth year of her age, was strengthened to yield to the impressions of duty at one of our public meetings, uttering the language of the Saviour, "My sheep hear my voice, and they follow me, and the voice of a stranger they will not follow." Having had very little opportunity of acquiring any school learning, and being of a diffident disposition, it was a close trial to her to open her mouth in the assemblies of the Lord's people, but yielding in childlike simplicity to the gentle intimations of his spirit, she received courage and wisdom from him to answer his requirings, and her offerings were well received by Friends. In a short time after, she removed within the limits of this Monthly meeting, and when the time

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appeared to have come, she was recommended and acknowledged as a minister.

Although her communications were mostly short and delivered in fear, yet they were often attended with the baptizing power of Truth, tendering the spirits of the hearers, and had at times a remarkably satisfying and strengthening virtue accompanying them, which is not produced by mere words. We do not mention this to eulogize the creature, but to the praise of the glory of His grace, who makes use of things that are not, to bring to nought things that are, that no flesh should glory in his presence.

She was a good example in watchfulness over herself, both in word and action, exercising the spirit of charity towards others, and cherishing the love and fellowship which subsists among the followers of Christ, while she laboured for the support of our Christian doctrines and discipline. She earnestly sought to gather all to the fold of Christ's sheep, often holding forth the invitation to come, taste and see, that the Lord is good; declaring that his mercies are new every morning, and that with him there is forgiveness and plenteous redemption, that he may be feared.

Under feelings of sympathy with the afflicted in body or mind, she often visited them from a

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sense of religious duty, and thereby fulfilled the law of Christ, in bearing the burthens of others, and ministering counsel or consolation as her Master furnished her with it: this duty she practiced until a short time before her last illness.

She travelled but little from home, except to attend New York, Baltimore, and Virginia Yearly meetings once, and some of the meetings of Philadelphia Yearly meeting, having certificates of the approbation of her Monthly meeting on these occasions. But when ability of body permitted, she was diligent in attending all the meetings to which she belonged, and was a good example in the solidity of her spirit and in her manner of sitting in them.

In the year 1836, a close trial was allotted to her, in the removal by death of her beloved husband, to whom she had been united nearly fifty years; but relying on divine support, and resigning herself to the Lord's will and disposal, she said on that solemn event, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

In the fore part of the Ninth month last, she was taken unwell, and on the 5th fainted twice in the night, but next morning seemed relieved from sickness. In allusion to it, she remarked, "it shows the importance of having the day's

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work done in the day time. I have been endeavouring for a long time, to live a day at a time, as though every day would be the last." Being more unwell the next day, she said, "It is an awful thing to die, to appear before the great Judge. I have not seen whether I shall go now or not. I may get better, and be here a little longer."

On the 9th, after reviving from a stupor she had been in, one of her children alluded to the possibility of her recovery, to which she replied, "I like to be with you, but am not anxious either way, either to go or stay; it must be as the Lord pleases." Again, "I believe I may say, although my body is greatly afflicted, the mind is at rest."

On the morning of the 11th, she supplicated for herself and children, "Oh thou great God and Father of our Lord Jesus Christ, be pleased to look down upon me, a poor unworthy worm of the dust. Thou hast been with me through a lengthened out life, strengthen me a little now in my declining years, to magnify thy great and adorable name, who, with the dear Son of thy bosom, art everlastingly worthy of all honour, thanksgiving, praise and renown, now and for evermore. And O be with my dear children, and guard them with the guardian angel of thy presence."

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In the course of the day, when in much pain, she said, "Precious Lord, grant me patience, becoming, Christian patience," and queried, "when will the conflict be over?" Being asked on the following morning how she was, she replied, "My feelings are indescribable, but I must suffer;" and shortly after, "Dearest Lord, what shall I render unto thee for all thy benefits?" "The world by wisdom knows not God, neither can it know him." In the afternoon, addressing one of her sons, she said, "My desire is for thee and thy brothers, and all thy dear family, that you may so live as to gain admittance into the kingdom of that Saviour, who laid down his precious life that we might live—into that glorious kingdom of rest and peace, of which our blessed Lord told his followers, 'I go to prepare a place for you.'"

In the course of the day she bade an affectionate farewell to some of her children and grandchildren, expressing to them her fervent desire for their present and everlasting welfare, and commending them to the blessing and protection of the Lord. Her mind being also under exercise on account of the departure of many from the right way, she expressed her feelings in this manner: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of my people—

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not slain by the sword, but by the sin-pleasing pleasures of this transitory world. What avail all the pleasures of this sin-pleasing world, if we have not an interest in that Saviour who laid down his precious life for the sins of the world."

She addressed her daughters in a sympathetic and consoling manner, and to her sister said, "Farewell, my dear sister. I don't know that I shall be here long. Trust in the Lord, and he will sustain thee and keep thee. He has been my staff and my stay to lean upon, now in my advanced age." Being asked, whether she had any message for any friends in particular, she answered, "I love all who love the Lord Jesus in sincerity:" and a little after, "To the Lamb who hath redeemed us, be everlasting glory, honour and renown."

Notwithstanding she suffered at times much pain, her mind appeared to be stayed upon the Rock of ages, and much employed in contemplating the goodness, mercy and power of the Redeemer of men. Being asked whether any thing could be done to relieve the pain, she answered, "No;" and after a pause, said: "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so opened he not his mouth." Again, "How can ye work the works of God, unless ye believe on him

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whom he hath sent." In the afternoon she said, "I have believed, I have not followed cunningly devised fables, but living, substantial truth—this is what I have believed in for many years, Christ within the hope of glory."

Next morning, the 14th, she remarked, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour." About an hour after, "Oh Lord help me; O Lord be with me; thy poor unworthy creature." And soon added, "Death is shorn of all its terrors; the sting of death is sin—what shall I render unto thee?" Her close appearing to be near, she ejaculated, "O Father of mercies and God of all consolation;" and a little after, "They rest from their labours, and their works do follow them." She afterwards made supplication, of which little was understood but the closing words, "let thanksgiving and praise ascend;" and shortly after, "I thought I was almost through, and the door was opened." Again she supplicated, but little of which could be gathered. A pause ensued; she added, "O Lord release me;" which were the last intelligible words. The clothing of her spirit appeared to be prayer and praise, to the end, which was peaceful and serene.

Thus our dear friend departed, in the eighty-seventh year of her age, having been a minister fifty-six years; experiencing even to old age, in

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a striking manner, the fulfilment of the apostolic declaration, "And the peace of God which passeth all understanding, shall keep your hearts and minds, through Jesus Christ;" and we doubt not that her purified spirit has joined the church triumphant in heaven.

May those who have witnessed her steadfast walking in the Truth, be incited by her lively example to lay hold of the offers of the same grace, following her footsteps, in giving up all for Christ's sake and their own salvation, that her place may not only be filled up, but many, through the power of an endless life, may be brought into the ranks of the Lamb's army, and be made instrumental in spreading his kingdom, and exalting and praising the name of the Lord God and of the Lamb, who is forever worthy.

Testimony of Chester Monthly Meeting, Penn'a, concerning SARAH EMLEN.

OUR beloved friend Sarah Emlen, having been a member of this Monthly meeting for many years, from the love we feel to her memory, and the remembrance and sense we have of her fervent religious engagements amongst us, we be-

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lieve it right to preserve a memorial concerning her.

She was the daughter of Cadwalader and Phebe Foulke, members of our religious Society, and was born in Upper Freehold, Monmouth county, New Jersey, the 27th of Fourth month, 1787. From early childhood she had a great fear of, and reverence for, her heavenly Father, and a love of attending religious meetings, in which her tender mind was often humbled under a sense of divine goodness.

When about seven years of age, she was very much distressed with hearing some of her playmates use evil language; and retiring into a secret place, put up her petition to her Creator, that if he would be with her, and keep her from all such harm, she would try to please and serve him. In her sixteenth year, she met with a close trial, in the removal by death of her pious mother, whose dying injunction to her, to endeavour to live an innocent and virtuous life, made a deep and lasting impression on her mind.

Soon after she was employed in teaching school. While thus engaged, and for several years subsequently, she was at times exposed to unprofitable company, very uncongenial to her visited mind, but was preserved in a good degree of innocence. In relation to this period,

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she says, "there is ground to fear that I too much lost sight of the tendering visitations which I had experienced in the day of sore conflict, and was too unwatchful; and yet, notwithstanding, there were seasons granted mercifully from time to time, as a ray of light breaking through my darkness, and showing me my lost and undone condition, and the need I had of a Saviour."

Deep and close trials, like wave after wave, were permitted to overtake her, which had a tendency, no doubt, to purify and prepare her for future usefulness. Her father, who had removed to Wheeling, Virginia, and whom she had joined in the autumn of 1806, was shortly after taken from her. She was afterward married to William Farquhar; who, in the following year, was also removed by death, as was soon after, her infant son. Being thus left without any to lean upon or look to for comfort, but the Lord alone, her fervent petition was, "keep me in the furnace of affliction till I am pure; make me humble and penitent."

She shortly after removed to Westtown Boarding School, and became engaged as teacher in that seminary. She was here favoured to enter more closely into covenant with her divine Master, that if he would be with her in the way she should go, she would leave all and follow him

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in the way of his requirings. Dwelling in a humble, submissive state of mind, under the preparing hand of her heavenly Father, she believed herself called upon more publicly to espouse his cause, and after passing through some further deep conflicts of mind, came forth in the ministry; and continuing faithful to the gift committed to her, was acknowledged as a minister in the twenty-eighth year of her age.

In the following year she was married to our friend James Emlen, and became a member of this meeting, and remained so until a few months previous to her decease, when she removed with her husband, to reside within the limits of Birmingham Monthly meeting. She paid religious visits, with the approbation of Friends, to most of the meetings on this continent, and also held many public meetings from among Friends, and was several times engaged in the important and weighty service of visiting families. She frequently manifested a lively and fervent concern for the youth in our Society, that they might be prevailed upon to yield to the tendering visitations of heavenly love, with which they were favoured; and through submission to the divine will, and faithful obedience to its requirings, experience an advancement in the way of righteousness and true holiness, and thus become qualified to stand in the places of

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those faithful labourers who had been removed from the church militant. When she met with any of this class who were secretly struggling under religious exercises, she was often brought into a feeling of near sympathy with them, and engaged to hold out the language of encouragement.

In her ministry her communications were generally concise, and accompanied with divine authority; and in her supplication at the throne of grace, she was deep and fervent. In the society of her friends she was at times cheerful and communicative, yet careful and guarded as to entering into conversation on religious subjects, and especially repeating the sacred name in a familiar or improper manner.

It having been impressed on her mind for several years, that it would be right for her to visit, in the love of the gospel, Friends in Great Britain and Ireland, she was liberated for that service in the year 1844; and although her bodily health was much impaired, she was enabled to visit many of the meetings in England and Ireland, and some in Scotland and Wales, to the relief and peace of her own mind, and to the comfort and edification of many among whom she laboured. After her return her health continued declining, yet she was able generally to attend meetings as they came in course, and

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to visit some of those adjacent until near her close.

For some time previous to her decease, her mind was strongly impressed with the belief, that her time would be short, to which she frequently made allusion in her family, and to some of her friends. On the 24th of Seventh month she rode out, and before her return, was attacked with paralysis; but was able on getting home, to walk up stairs with some assistance. Shortly after she lost the power of articulation, yet remained for some time sensible of what was passing around her, and evinced by her countenance a remarkable degree of tranquillity and resignation; and sinking gradually, on the 27th of Seventh month, 1849, she quietly departed, in the sixty-third year of her age; and we doubt not, her purified spirit was permitted to join that company who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

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